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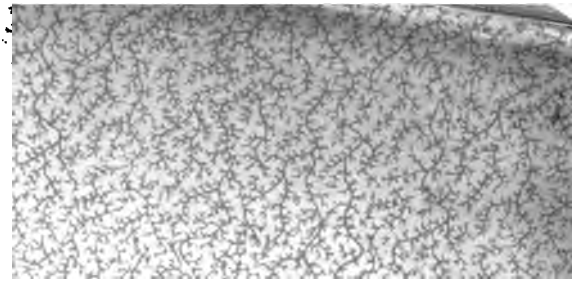

PALESTINE
SYRIA
TRACHONITIS
ITUREA
HASSAVIN
GALILEE of the GENTILES
Naphtali
ASHER
ZABULON
ISSACHAR
SAMARIA
EPHRAIM
MANASSEH
BENJAMIN
DAN
JUDAH
JUDEA
IDUMEA
SIMEON
REUBEN
PEREA
DE
CELESYRIA
MEDITERRANEAN SEA
PHENICE
DEAD SEA
Sidon
Damascus
Sarepta
Tyre
Abilene
Jotapata
Nazareth
Tiberias
Bethsaida
Julias
Gadara
Cesarea
Sichar
Bethany
Jericho
Ascalon
Gaza
Bethlehem
Jerusalem
Ramah
Emmaus
Antipatris
Joppa
Lydda
Azotus
Ascalon
Gaza
SCALE of MILES.
PLAN of JERUSALEM
BEZETHA
B
ACRA
A
SION
C
Brook Kedron
Gethsemane
Golgotha

THE

CHILD'S SCRIPTURE EXAMINER AND ASSISTANT,

PART I.

OR

QUESTIONS ON THE GOSPEL ACCORDING TO MATTHEW,

WITH

PRACTICAL AND EXPLANATORY OBSERVATIONS,

SUITED TO THE CAPACITIES OF CHILDREN.

BY J. G. FULLER.

FOURTH EDITION.

"Whoso readeth let him understand." Matt. xxiv. 15.

"And Philip said, Understandest thou what thou readest? And he said, How can I, except some one should guide me?" Acts viii. 30, 31.

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MDCCCXXVI.

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PREFACE.

THE following Exercises on the Gospel according to Matthew are submitted to the attention of those persons who feel concerned for the present and eternal happiness of the rising generation, and especially of such as are personally engaged in the important and delightful employment of Sabbath-school instruction.

The writer is not ignorant that the interrogatory system of education has been applied to the Sacred Scriptures: but he has never met with any such publication containing an attempt at *continuity;* and insulated questions, however interesting, are defective and feeble: like the separate links of a chain, they are comparatively useless till they are brought into connexion. Nor can it be admitted, however related the questions may be, that the interrogatory system *alone* is adequate to the purposes of Christian instruction; much less if the examination be confined to the mere fact of the text. The pupil has only to apply to the question the appropriate passage of scripture, and his work is done: he will remain uninformed of its meaning, unapprized of its applicability to himself, and unimpressed with his consequent accountableness to the Father of lights. To produce *these results, something* must be communicated.

Under these impressions, the following Exercises were written, as applicable to Reading Lessons. The writer has attempted to meet the capacities and circumstances of children; and has directed their attention to those important truths which are maintained in common by "all who love our Lord Jesus Christ in sincerity," rather than to the peculiarities of any denomination of Christians.

The questions may generally be answered from the verses prefixed; and considerable care has been taken to put them in such a form as shall prevent the monosyllabic answers, Yes and No: from this rule there are but few exceptions.

A second class of questions are such as require a given answer, which is printed in italics: these are chiefly explanatory, applicatory, and geographical.*

* The introduction of the geographical questions was suggested by a friend, whose observations on the subject are subjoined.

"It is evident, that the pleasure and usefulness of our mental pursuits depends, in a great measure, on a previous acquaintance with the particulars and circumstances connected with the subject. We become dispirited and estranged, if we meet with continual allusions and references to objects with which the mind has no associations. We see indistinct, unfamiliar appearances; and feel no affection, no sympathies. But how cheerful is our progress, when every object calls forth a friendly recollection, and an endeared association is presented at every turn.

"It is in this view that some knowledge of the manners and customs of the Jews and surrounding nations, and of the geography of the Holy Land, derives an importance not possessed by the like subjects when unconnected with divine truth. Manners and customs are in a great measure elucidated by the very mention of them; but geography is a subject which requires instruction and explanation. A child reads—Now *when Jesus had heard that John was cast into prison, he departed into Galilee: and leaving Nazareth, he came and dwelt in* Capernaum, which is *upon the sea-coast in the borders of Zabulon and* Nepthalim; that it migh

Of the remaining questions, some are addressed to the memory, some to the judgment, and others to the conscience.

be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nepthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles, &c. (Matt. iv. 12—16.)—Now, how much more will he be interested if he is acquainted with the relative situations of those parts of the Holy Land, than if, (as is generally the case with the children of the poor,) he knows not even that they *were* parts of the land formerly inhabited by the Jews, or in what quarter of the globe this land is situated, or even what the quarters of the globe mean. Passages are constantly occurring, which without some geographical explanation would be passed over and forgotten, but which with it would be rendered highly pleasing, and would serve to strengthen the general interest in the New-testament history, and would afford, at the same time, a stimulus to the disposition for research.

"To convey this kind of knowledge entirely by oral instruction will be quite impossible. It must be done by means of A MAP OF THE HOLY LAND; the Teacher pointing out the situations of the places as they are named, and making such other observations, as the passages in the reading lessons or the questions may require. It would not be necessary *in Schools*, to make this a matter of separate inculcation.

"The *time* taken up by this would be by no means great, nor would it, to a considerable degree, supersede any other department of the instruction of the school or family where it might be used; and if any small inconvenience were occasioned by it, perhaps it would be found fully compensated by the good resulting from universally accustoming the child to distinct perceptions, and preventing a general incorrectness and inaptitude of mind, so likely to proceed from habitual vagueness.

"Any desire to exalt this species of knowledge above its proper relative importance, is deprecated and disclaimed. It is hardly worth a thought when put in competition with, or considered independent of, those weighty and infinitely important truths which it should be the first wish of *every instructor* to impress. But it is in connexion with *these truths, and as some* additional preparative of the mind for their *reception, that sacred* geography should be considered. Nothing which *tends to endear the* scriptures to the youthful mind, or to introduce *their vital contents to it,* can be considered unimportant."

The majority of Sabbath-school Teachers belong to those classes of the community, whose weekly avocations prevent the possibility of a minute preparatory attention to the exercises of the Sabbath. To supply their unavoidable lack of service is the especial object of this publication. Such teachers will, however, perceive the propriety of an examination of the Exercises, previously to their engaging in the active duties of the school; that they may be prepared to answer every question, respecting which the children may be entirely ignorant, or their knowledge limited.

To those persons who have time and other requisites at command, and who feel inclined to avail themselves of the assistance afforded in these Exercises, is submitted the desirableness of interleaving them with blank paper, that, from such resources as are not within the compass of the writer, they may be rendered additionally useful.

In exercising the children, it is intended that they should first read through the chapter, or such a portion of it as may be considered sufficient for one lesson, and that then they should be asked the questions in rotation. It will be necessary, at first, to allow them to *read* all the answers, except those in italics, which are to be committed to memory. In a school, however, in which this system has been successfully practised, some of the children, after having read the chapter, readily answer many of the questions without referring to their testaments: of course they are allowed to express the sense of the text *in their own words.* This latter plan should be encouraged; as it will generally *discover whether, or not,* the children apprehend the *meaning of the sacred writer.* It may at first be difficult to *prevent the children from* repeating more of the verse than

is required; but this is a fault which, if uniformly checked, will soon be conquered.*

* For a *specimen* of the manner in which these Exercises are intended to be used, take the parable of the virgins, in the twenty-fifth chapter; the questions on which (with the exception of those to which are attached italic answers) were promptly answered by a little child about six years of age, without any previous training: of course, she was allowed to *read* the answers; but afterwards, she replied with equal correctness *without* the Testament, expressing the answers in her own words.

Question. To what is the kingdom of heaven likened? *Answer.* Unto ten virgins, which took their lamps, and went forth to meet the bridegroom. *Q.* What were the characters of these ten persons? *A.* Five of them were wise, and five were foolish. *Q.* What was the conduct of the foolish? *A.* They took their lamps, and took no oil with them. *Q.* And what did the wise do? *A.* They took oil in their vessels, with their lamps. *Q.* What characters, in the present day, do these ten virgins represent? *A.* [*Here the children must repeat the answer printed in italics.*]. *Q.* While they waited for the bridegroom's coming, what did the virgins do? *A.* They all slumbered and slept. *Q.* And at midnight they were surprised by a cry—what cry? *A.* Behold, the bridegroom cometh, go ye out to meet him. *Q.* Then what did they do? *A.* They arose, and trimmed their lamps. *Q.* And the foolish virgins found that their lamps would not burn—confused and alarmed, what did they say to their companions? *A.* Give us of your oil; for our lamps are gone out. *Q.* Of course, the others were too wise to consent to that—what did they direct them to do? *A.* Go ye rather to them that sell, and buy for yourselves. *Q.* And they did so—but while they were gone to buy, what happened? *A.* The bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. *Q.* And when the foolish virgins returned, what did they say? *A.* Lord, Lord, open to us. *Q.* But what answer did they receive? *A.* Verily, I say unto you, I know you not. *Q.* What use did Jesus exhort his disciples to make of this parable? *A.* Watch therefore; for ye know neither the day nor the hour wherein the Son of man *cometh*. *Q. To* what custom does this parable refer? A. [*Here the children must repeat the answer in* italics.]

It is very desirable, that teachers should occasionally introduce additional observations of their own, and particularly simple and affectionate addresses at the conclusion of a chapter. An answer to a question, or a hint inserted expressly for the purpose, will suggest subjects sufficiently interesting and various. The most ingenious exercise of the intellect, and the most correct statement of truth, unaccompanied by a serious and energetic appeal to the conscience, like a tale without a moral, or a sermon without application, may amuse and enlighten the mind, but can never affect the heart. "He that winneth souls is wise."

The sources from which the writer has principally derived assistance, are such, he presumes, as will be generally approved: they are Dr. Doddridge's Family Expositor, and the Rev. Mr. Scott's Commentary; besides which, he has occasionally availed himself of a few smaller works, and the short-hand Notes of his deceased parent. And an acknowledgment of his obligations to Dr. Ryland and the Rev. T. S. Crisp, for their kindness in revising the manuscript and proof sheets, cannot fail to produce an increased confidence in the publication.

As this first public "essay to do good," appears to be acceptable, a Second Part is published, containing similar Exercises on the Gospel according to LUKE; and a Third, on the Gospel according to JOHN; a Fourth Part is in the press, on the ACTS OF THE APOSTLES. Exercises on the Gospel according to *Mark*, are considered unnecessary, on account of the general similarity which exists between that *Gospel and the Gospel of* Matthew.

QUESTIONS, &c.

ON

THE GOSPEL ACCORDING TO MATTHEW.

AS we are about to enter on the history contained in the Gospels, it is desirable that we should know something of the country in which the principal events occurred—what are the different names by which it has been called? ANS. *Canaan, The Land of Promise, Palestine, The Land of Israel, The Land of Judah, and The Holy Land.* Why was it called Canaan? ANS. *Because it was inhabited by Canaan, (the grandson of Noah,) and his posterity.* Why was it called the Land of Promise? ANS. *Because it was promised to Abraham and his descendants.* Why was it called Palestine? ANS. *Because the Philistines, or Palestines, inhabited the sea coast.* Why was it called the Land of Israel? ANS. *Because the descendants of Jacob, or Israel, obtained possession of it.* Why was it called the Land of Judah? ANS. *Because the Tribe of Judah was the most considerable of the twelve among which the land was divided.* And why was it called the Holy Land? ANS. *Because it was the land in which God was especially known and worshipped, and the scene of our Saviour's life and death and resurrection.* Into how many principal parts was the country divided? ANS. *Four: Judea, Samaria, Galilee, and Perea. The latter division is sometimes called The country beyond Jordan, because it lay on the east of that river, which flowed through the land from north to south. The other three were on the west side of the river: Judea was the south part, Galilee the north part, and Samaria lay between them.* If you keep this division in your minds, it will be of great service to you, when you read the Gospels, and when we question you from what you read; but now tell me—what do you understand by east, west, north, and south? ANS. *If we look at the sun at six o'clock in the morning, the east will be before us, the west behind us, the north to our left, and the south to our right.* The first chapter of Matthew contains an account of our Saviour's genealogy, and is too difficult for you to understand at present. We will begin therefore by reading the second chapter, and *then examine you upon it.*

CHAP. II.

1 WHAT was the name of the place where Jesus was born? Who was Jesus? Where was Bethlehem? And what part of Palestine was Judea? Who was king of Judea at the time Jesus was born? What Herod was this? ANS. *He was commonly called Herod the Great: he was so exceedingly jealous and cruel, that, besides causing whole families to be put to death for the faults of individuals, he murdered some of his nearest relations, among whom were his wife, her mother and brother, his uncle, and three of his own sons.* What remarkable happened at the time when Jesus was born?

2 Whom did the wise men seek? Who do you think is meant by the King of the Jews? But how was Jesus the King of the Jews? ANS. *He was not their* TEMPORAL *king (as our king is king of England,) for his kingdom was not of this world: but he was their* SPIRITUAL *king, to govern their souls.* What served as a guide to these wise men, in seeking Jesus? And what was their object in seeking him?

3 When Herod heard of these wise men, and what was their errand, how did he feel? And no *wonder; for he was* afraid that *Jesus would be king instead of him: and all the people of the* place *where Herod lived were* troubled *with him—what was the* name of that place? Where was Jerusalem? ANS. *Jerusalem was in Judea, and the chief city in Palestine, the same as London is the chief city of all England: the kings used to live at Jerusalem; and Jerusalem was the place where the temple was, in which sacrifices were offered to God.*

4 Desirous of knowing all he could about this new king, whom did Herod consult? What were the chief priests? ANS. *The chief among those who were appointed to offer sacrifices, and conduct the other services of the temple.* And what were scribes? ANS. *Scribes, among the Jews, were learned men, who studied and explained the laws of God which were given by Moses, as well as the writings of the prophets.* What question did Herod ask the chief-priests and scribes?

5 And where did they tell Herod that Christ should be born? What reason had they for thinking so? By the prophet Micah, they meant, who lived more than 700 years before Jesus was born—but what were prophets? ANS. *The prophets were good men whom God appointed to reveal his will, and to tell beforehand what would take place, especially about Jesus Christ.*

6 What did the prophet Micah say, about the place where Christ should be born?

7 After this, Herod privately consulted the wise men—what did he ask them?

8 Then whither did Herod send them? And what did he tell them to do at Bethlehem? And when they had found the young child, what were they to do? What reason did Herod give why they should do that? But this was not Herod's *real* reason—can you tell me what was?

9 After the wise men left Herod, what appeared to them? How far did it go before them?

10 Seeing the star again, how did the wise men feel?

11 On entering the house, at Bethlehem, whom did they see? And what did they do? But their religion did not consist in worship only—what else did they do?

12 Then they returned to their own country, but not by the same road as they came—why not?

13 And after they were gone what appeared to Joseph, Mary's husband? In what way did the angel appear to Joseph? These dreams seem very important things—then should we not pay great attention to dreams? ANS. *It was common, in former times, for God to make known his mind to men by causing them to dream; but, the scriptures being finished, it is not so now: and therefore, though it was right for the people who lived in those times to regard their very remarkable dreams, it is not right for us to place any dependance on what we happen to dream. In Joseph's dream,* whither did the angel tell him to flee, with his family? Where was Egypt? ANS. *Egypt was a kingdom south-west of Palestine, near to that part called Judea.* How long was Joseph to remain in Egypt? Until *who* brought him word? But what occasion was there for Joseph and his family to leave Bethlehem?

14 How soon did Joseph do as the angel told him?

15 And how long did he stay in Egypt?

16 The history now returns to Herod: finding that the wise men did not do as he had desired them, how did he feel? And what did he do? How came he to kill only such children as were not more than two years old? After a time, this wicked man died, to the great joy of all Judea, though he had contrived, as he thought, a plan which would cause very general mourning—what was it? ANS. *Knowing that he was so hated by the Jews that the news of his death would be received with joy, he imprisoned all the nobility and gentry in Judea, and gave orders that when he died they should all be murdered; that thus there might be a general mourning at the time of his death.*

19 But the persons to whom this order was given were too humane to execute it, and therefore they liberated the prisoners before they published the death of the king. On the death of the king, the angel

again appeared in a dream to Joseph—where was Joseph at that time?

20 What did the angel tell Joseph to do? Why was Palestine called the land of Israel? What reason did the angel give, that the return of Joseph and his family would be safe?

21 Then what did Joseph do?

22 Still, it seems he was afraid to go to that part of the land of Israel called Judea—why? Then into what part did he go? And which part was that? What induced Joseph to go into Galilee?

23 And what was the name of the place in Galilee, where Joseph and his family lived? Where was Nazareth? ANS. *Nazareth was a city, west of the sea of Galilee, about sixty miles north of Jerusalem.*

From this chapter, we cannot help remarking, how vain are the attempts of men to defeat the purposes of God! And "woe unto him that striveth with his Maker!"

CHAP. III.

1 THIS chapter begins with an account of the coming of John the Baptist—how did he come? And where was this wilderness? ANS. *The wilderness of Judea was east of Jerusalem, and extended somewhat northwards, along the western coast of the Dead sea and the river Jordan.*

2 What did John tell the people to do? And what is repenting? ANS. *Being very sorry that I have offended the great God who has been so good to me, and meaning for the time to come to do as he wishes me.* Why were these people to repent? And what did John mean by the kingdom of heaven? ANS. *The kingdom of heaven sometimes means the place to which all good people go when they die; but here, and in some other places in the New Testament, it means* THE HOLY AND MERCIFUL GOVERNMENT OF JESUS CHRIST.

3 By whom was John spoken of, before he came? It is Isaiah, who is here called Esaias—who was Isaiah? And he prophesied more than 700 years before Christ was born—but how is it that the names of the same persons are spelt differently in the Old and New Testament? ANS. *Because the Old Testament was written in the Hebrew language, and the New Testament in the Greek; and these languages are so different, that the same names cannot always be spelt alike in the two.* How did Isaiah speak of John? Whom should you think he meant by *the Lord?*

4 It is not very important; but perhaps you can tell me—what sort of dress did John wear? And what sort of food did he eat?

5 Great attention seems to have been paid to John's preaching—from what parts did his hearers come? Point out these places on the map.

6 And what religious ordinance did John perform on the people? Where did he baptize them? In what direction did the Jordan flow? And what is it said the people did, at the time they were baptized?

7 But John objected to some who came to him—what were they? What were Pharisees? Ans. *The Pharisees were a religious sect among the Jews, very numerous, rich, and powerful: they pretended to be more holy than all other sects; though most of them were very great hypocrites.* And what were Sadducees? Ans. *The Sadducees were a famous sect among the Jews; but not so numerous as the Pharisees: they did not believe that the soul will live after the body is dead, or that the body will ever be raised from the grave.* And John knew how deceitful and dangerous these Pharisees and Sadducees were—so what did he call them? And what question did he ask them?

8 Many people *say* they repent, when they do not—but what did John tell these Pharisees and Sadducees to do?

9 That is, *fruits which would prove their repentance to be real*—in the 9th verse, against what did John caution these Pharisees and Sadducees? And what should *we* learn from this? Ans. *Not to think, if we have pious parents, that we are therefore either better or safer than other children: indeed, unless we ourselves are Christians, that would only increase our guilt and condemnation.*

10 What becomes of such trees as do not bear good fruit? But John meant this to apply to *men*—to whom, think you?

11 What kind of baptism was John's? But John speaks of one coming after him—whom do you think he means? And what kind of baptism was *his*? Who was the greatest—John, or he who came after him?

12 What, in the 12th verse, does John say of Jesus? He did not mean, however, to speak of a person with a winnowing fan, dividing real wheat from chaff—what sort of people, think you, did he mean by wheat? And what do you think he meant by the garner? What sort of people are meant by chaff? And what is said of the fire, or the punishment which such characters must endure? What does *unquenchable* mean?

13 After what John had said to these Pharisees and Sadducees, it is most likely they went away offended—but who came to him afterwards? From what part of Palestine did Jesus come? And what part was that? For what purpose did Jesus come to John?

14 But John objected—why?

15 Notwithstanding that, Jesus still wished John to baptize him—what reason did he give for this? Then what did John do?

16 After Jesus had been baptized, something very remarkable happened—what?

17 And there was a voice from heaven—whose voice should you think it was? And what did God say of Jesus? Then is it not right, think you, that *we* should love the Lord Jesus Christ, and be well-pleased with his way of salvation?

CHAP. IV.

1 OUR last lesson ended with an account of the honour shown to Jesus at his baptism: after that, it seems, he was led up into some lonely, dismal place, perhaps the wilderness of Judea—for what purpose was he influenced to go thither?

2 While Jesus was in the wilderness, he fasted a long time—how long? And what was the consequence?

3 Then the devil came to him, to tempt him—and what did the tempter say?

4 That must have been a strong temptation to one who had fasted so long, and was able to work miracles; yet Jesus would not yield—what reason did he give for this?

5 Having failed in his first temptation, what further did the devil do? What city, should you think is meant, by the *holy* city? And where was Jerusalem? *(See on Chap. ii. 3.)*

6 Having placed Jesus on a pinnacle, or battlement, of the temple, what did the tempter desire him to do? And some of these battlements were so high, that a person could not even look down from them without feeling giddy—so what reason did the devil assign, that Jesus might throw himself down with safety?

7 But that was said only about such things as Jesus approved of—what reply did Jesus make? Then did Jesus mean that *he* was the Lord God, and so rebuked the devil for tempting *him*? ANS. *No: for though he was God, he was man also; and he meant, that, as man,* HE *ought not to tempt God, by throwing himself from the temple.*

8 That temptation failing, whither did the devil take Jesus next? What did he show him there?

9 And he offered to give all these to Jesus—but what did he want Jesus to do first? That was very impudent—but *could* the devil give Jesus these things? ANS. *No: it is very common for Satan, in order to entice us to sin, to hold out a great advantage to us, which it is not in his power to give; and if he could give it, it would certainly be a great curse to us.*

10 What reply did Jesus make to this impudent proposal? did Jesus mean that he was the God, and that therefore Satan to worship *him*? ANS. No: he

that, as man, HE *ought to worship none but God: and that therefore he could not think of doing as the devil wished him.*

11 After this, what did Satan do? Then who came to Jesus? And what did they do? What does *ministered* mean?

12 Now we find Jesus publicly entering on his work—what had he heard? Yes, and when we come to the fourteenth chapter, we shall read all about the imprisonment of John—but what John was this? When Jesus heard of the imprisonment of John, whither did he go? What past of Palestine was that?

13 And for some time, Jesus lived at Nazareth—where was Nazareth? (*See on Chap.* ii. 23.) On leaving Nazareth, where did Jesus live? And where was Capernaum? What sea is here spoken of? ANS. *The sea of Galilee: sometimes called the sea of Tiberias, and sometimes the lake of Genezareth: and when* THE SEA *is mentioned by Matthew, or either of the other Evangelists, without any other description, it generally means* THIS *sea.* And what parts are meant by Zabulon and Nephthalim? ANS. *Those parts of Palestine which were inhabited by the descendants of Zebulon and Naphthali, two of Jacob's sons.* Who was Jacob?

14 In our Lord's living in that part of the country, a prophecy *was fulfilled—by whom* was it *spoken?*

15, 16 What did Isaiah say?

17 When Jesus began to preach, what did he tell the people to do? What is repenting? (*See on Chap.* iii. 2.) And why were these people to repent? But what did Jesus mean by *the kingdom of heaven?* (*See on Chap.* iii. 2.) There was some one before, who preached just like this—can you tell me who?

18 One day, as Jesus was walking by the sea of Galilee, whom, in particular, did he see there? What were they doing? How came they to be casting nets into the sea?

19 That is, they were fishers *by trade*—on seeing them, what did Jesus tell them to do? And what did he say he would make them? If you cannot tell me, I will tell you—but what do you *think* Jesus meant by fishers of men?

20 Some people, who do not absolutely say they will not become Christians, yet wish to be excused *just now*—but in what way did these two men act, when Jesus called them?

21 Going farther on, whom did Jesus see? Where were they? With whom were they? What were they doing? And what did Jesus do?

22 Jesus having invited these young men to follow him, in what way did they act? It is very likely that Peter and Andrew, and James and John, had been disciples before

this, and that at this time Jesus called them to the more public duties of religion—what may we learn from their promptness in obeying the call? ANS. *Not only to attend to the commands of Christ, but to attend to them* NOW, *without any delay.*

23 Travelling about Galilee, in what kind of places did Jesus preach? What were synagogues? ANS. *Places in which the Jews used to meet for public worship; such as what are now called churches and chapels and meeting-houses.* What did Jesus do besides preaching?

24 And it seems this was very much talked of—where? Where was Syria? ANS. *Syria was just above, or to the north of Palestine; though sometimes it is considered to be a part of it.* And when the people of Syria knew what Jesus could do, and how very kind he was, what did they do? And in what way did Jesus show kindness to these people?

25 As might be expected, great multitudes followed him—from what parts did they come? Can you find these parts in the map? So, you see, no sooner was the kindness of Jesus in healing the diseases of the body known, than *it was desired and eagerly sought after: let us learn from this, to desire, and immediately seek after, the blessings of his gospel, which to heal the diseases of the soul.*

CHAP. V.

READ the last verse of the fourth chapter.

1 And seeing so many people, whither did Jesus go? Then who in particular came to him?

2 And what did Jesus do in this mountain?

3 What follows, in this and the next two chapters, is commonly called *the sermon on the mount*—who, in the 3d verse, are said to be blessed? That means, those who are spiritually poor, those who see their need of heavenly riches—in what way are such characters blessed?

4 Who, in the 4th verse, are said to be blessed? Yet not all mourners, but those who grieve because they are sinners—how will such be blessed?

5 Who, in the 5th verse, are said to be blessed? That is, those who, like the Saviour, are meek and lowly in *heart;* who are patient under sufferings, and unwilling to resent every trifling injury—but what blessing belongs to the meek? And is that really true? ANS. *Most certainly it is; for though many of them have but little of this world's good, yet they enjoy that little much more than proud men enjoy all their riches.*

6 Who, in the 6th verse, are said to be blessed? And what kind of blessing is theirs?

7 We all need mercy—but who alone will obtain it? Then what must those children expect, who delight in torturing worms, or flies, or cockchaffers, or birds, or dogs, or cats, or any other animals? and who, instead of being kind, are cruel to those poor, unhappy persons, that are lame, or blind, or what you call *silly* people—what I ask, must *such* children expect?

8 Many persons think they are very pure, and perhaps they are so *outwardly*—but who, in the 8th verse, are said to be blessed? In what way will they be blessed?

9 Who, in the 9th verse, are said to be blessed? What shall they be called? But what do you think those ought to be called, who instead of being peace-makers, are always quarrelling, and who take pleasure in seeing people fight?

10 Who, in the 10th verse, are said to be blessed? What kind of blessing is theirs?

11 But people who have all manner of evil spoken of them, are not blessed if those things are *true*—from what part of the 11th verse do we learn this?

12 How should those persons feel who are persecuted because they are Christians? But it is not pleasant, you know, to be hated and persecuted—then what reason is there that *they* should rejoice *and be so glad*? *Not* need they *be surprised at* persecution—for whom did wicked people persecute in *former* times? What were prophets? (*See on Chap.* ii. 5.)

13 Christians are the preservers of the earth, and without them it would become wickedly corrupt—so to what are they compared, in the 13th verse? And what are we told of salt which has lost its saltness?

14 And so it is with those who profess to be Christians, and yet have not the savour, or spirit, of Christianity—to what, in the 14th verse, are Christians compared?

15 What do not people do with a lighted candle? On what then do they place it? And what is the effect?

16 As lights of the world, therefore, what are Christians directed to do? Some would call that being proud of their goodness—but why should they let men see that they were Christians?

17 Hearing such preaching as this, it is not unlikely that the people began to think Jesus was about to destroy the law given by Moses—but what did he tell them not to think? Then, as Jesus did not come to destroy the law, for what purpose did he come?

18 So far from coming to destroy the law, Jesus would not give up even the least part of it—for what does he tell the people, in the 18th verse? What does verily mean?

19 Then, if any one should break only the least of the commandments, and teach others to do the same, even allowing that he belonged at all to the kingdom of heaven—(that is, that he was in any degree a disciple of Jesus)—still, what ought such an one to be called? What, on the contrary, will those be called, who sincerely keep the commandments, and teach others to do the same?

20 What, in the 20th verse, did Jesus tell the people? In what respects should our religion be different from that of the scribes and Pharisees? ANS. *Their religion was all outside show; but ours should be spiritual, or the religion of the heart: they depended on their own righteousness for salvation; but we must depend alone on the righteousness of Christ.*

21 In the 21st verse, of what ancient saying did Jesus remind the people?

22 But several things less than downright murder would bring them into danger—what? What is the meaning of *Raca*? ANS. *To say to a person, Raca, was to treat him with the greatest possible contempt, mixed with anger.* But is it merely *saying* Raca, and Thou fool, that Jesus condemns? ANS. *No: but the spite and malice which people feel when they use such words.*

23, 24 If, when these people came to offer sacrifices in the temple, they remembered that they had offended any one, what should they do? When they were friends again, what were they to do? And what may we learn from this? ANS. *The sin and folly of attempting to worship God while we feel enmity against our fellow-creatures.*

25 And they were advised to ask forgiveness quickly—why?

26 And if they were so foolish as to get into prison, what would be the consequence?

29 In the 29th verse, what painful duty did Jesus enforce? And why?

30 And if our right hand offend, or ensnare us, what are we to do? Why? But Jesus did not mean that we should really pull out our eyes, and cut off our hands, if they do not please us—what *did* he mean? ANS. *That we should give up any thing that causes us to sin, however much we may value it.* What is there, in particular, to which this will apply? ANS. *Suppose I had what is commonly called* A VERY GOOD PLACE; *yet, if in that place I was forced to tell lies, to cheat, to break the Sabbath, or to do any thing wicked, though in one sense the place might be the making of me, I ought to give it up.* To what else will this command apply? ANS. *If I had* A COMPANION *who led me into sin, though such friendship were as dear to me as my right eye or my right hand, yet I ought to give it up; for whatever present pleasure I might lose by doing so, I had better to*

myself away, than keep such company and go to hell.

33 In the 33d verse, of what ancient saying does Jesus remind the people?

34 But Jesus told them not to swear at all, meaning *in their common talk one with another*—why were they not to swear by heaven?

35 And why not by the earth? Whose footstool? Why were they not to swear by Jerusalem? Who do you suppose is meant by *the great King*?

36 Nor might they swear even by their own heads—why not?

37 Having told these people what they ought not to do, Jesus told them what they ought to do—what was it? But the oaths which Jesus mentioned, though in common use among the Jews, are not all of them used among us—then what may *we* learn from all this? Ans. *That, in our common talk, we should avoid all oaths, not only such as relate to the divine Being, but even such as these—By heaven—By my life—By my soul—Upon my honour—Upon my word—and that if we mean Yes, we should be content with saying Yes; or if we mean No, we should be content with saying No.* True; and what does Jesus say of every thing more than just simply saying what we mean?

38 In the 38th verse, of what *ancient saying does Jesus* remind *the people?*

39 But Jesus taught very different doctrine—what did he say, in the 39th verse?

40 And what, in the 40th?

41 And what, in the 41st?

42 That was an allusion to the conduct of the Roman governers, who compelled the Jews to act as guides to their special messengers, from which the disciples of wise and great men might be exempted—yet what did Jesus direct, in the 42d verse? And what may we learn from all this? Ans. *That we had better put up with an affront than maliciously return evil for evil; and even do more than we think to be our duty, than not enough.*

43 In the 43d verse, of what ancient saying did Jesus remind the people?

44 But what does *he* tell them to do?

45 And we should do the same—why? What is the conduct of God towards *his* enemies?

46, 47 But if we love those only who love us, and are kind to our friends only, whom do we imitate? What were publicans? Ans. *The publicans which are mentioned in the New Testament were not what are now called publicans, (such as keep public-houses;) but persons who gathered the public taxes, which the Jews were forced to pay to the Romans.*

48 If we are not to act as the publicans acted, whom are we to imitate?

There is, however, one way in which God does *not* love his enemies; and that is, he does not *like* them: though he lets his sun shine upon them, and his rain water their gardens; though he keeps them from harm by night and by day, and is always doing them good; he cannot *like* sinners: in that way he loves those only who love *him*.

CHAP. VI.

1 THIS chapter is a continuation of the sermon which was begun in the last—in doing alms, that is, giving to the poor, against what does Jesus caution his disciples? What would be the consequence of such conduct?

2 In the 2d verse, Jesus tells his disciples of something which hypocrites did—what are hypocrites? ANS. *Wicked persons, who try to make other people believe that they are very good.* And what does Jesus tell his disciples that the hypocrites of those times did? And so do some in the East Indies to this day, When they give away rice to the poor—but why do hypocrites make such a parade of their charity?

3, 4 And they *are* praised by men, and so have their reward—*but, as the disciples might not do as the Pharisees did, how were they to do? Then is it wrong to let people know when we are charitable? ANS. No: it cannot be wrong to let our good works be seen; for we are told to let our light shine before men: only we must not do any thing on purpose to be thought highly of by men.* What encouragement have Christ's disciples to do good without making a show of it? But even if what we do be according to the will of our Heavenly Father, yet do we *deserve* rewarding? ANS. *Certainly not: the best things we do are mixed with sin; and if they were not, we should only do our duty: but if what we do is done from love to our Heavenly Father, he will reward us* FOR JESUS CHRIST'S SAKE.

5 In what does Jesus next caution his disciples against imitating these hypocrites? What is there wrong in their manner of praying?

6 And even now, this practice is common among the heathen—but if we should not intimate such conduct as this, how should we pray? Does this mean, that unless we pray in *a closet* our prayers will not be answered? ANS. *No; for Jesus himself prayed sometimes in a mountain, and sometimes in a garden: but the meaning is, that we should pray* BY OURSELVES, *when no one sees us but God.* What encouragement have we to pray in secret?

7 What is a *repetition*? What kind of repetitions ought we not to use? True; and such were the repetitions which the priests of Baal used, when they cried from morning until noon, O Baal hear us; and such

are common to this day, among the Heathens and Papists—but why do they use vain repetitions?

8 Why should we not be like the heathens in this respect?

9 Having cautioned his disciples against praying like the heathens, Jesus tells them, (in the 9th and four following verses,) how they *should* pray—what is this prayer commonly called? By what name are we directed to address the great God? And this kind Father of ours is everywhere—but where *especially* is he said to be? What is the first petition of the Lord's prayer? But many put up this prayer, and yet often mention the name of God in a very thoughtless, trifling manner—when such persons say, Hallowed be thy name, do they *really* pray, think you, or do they only *say their prayers*, as it is called? Which of the ten commandments do such people break?

10 What is the second petition in the Lord's prayer? And what is the third? How should we feel when we put up these two petitions? ANS. *We should feel quite willing to be governed by God ourselves, and to do all in our power to persuade others to love him too.*

11 In *the 11th verse*, for what *are we directed to* pray?

12 *The next petition* is one of *the greatest importance*—what is *it? What* are we to understand by *debts*, here? ANS. *The* SINS *which we commit against the great God, and against our neighbour; not only our wicked actions, but our wicked words, and even our wicked thoughts: and besides all these, we must pray to be forgiven for* NOT *having done a great many things which we ought to have done.*

13 In the 13th verse, for what are we directed to pray? There are some who repeat this prayer, perhaps very often, who yet run into temptation, perhaps as often—what should you think of their prayers? What is the conclusion of the Lord's prayer?

14 What encouragement have we to forgive those who have offended us?

15 But what must we expect if we do not forgive them?

16 In the 16th verse, we enter on another subject—what is it? In fasting, wherein should Christians not be like these Pharisees?

17 What were the disciples to do when *they* fasted? Then must *we* do so? ANS. *No: it was the custom of the Jews in those days, to anoint themselves, which they omitted to do when they fasted that they might seem to be very holy: the meaning is that we should not* engage in religious duties from a desire of being seen and praised.

18 When Christians fast, wh should be their object? Wh there to encourage them, in

19 In the 19th verse, what are Christians forbidden to do? Besides being wrong, this would be very foolish—why?

20 But there is a place where there is not any thing injurious, and where there are not any thieves—what place is that?

21 That is one reason why our treasure should be there: but there is another very important reason—what is it?

22 What is the light of the body? If the eye be single, or fixed on one object—what then?

23 But if it be evil, or confused—what then? And as it is with the body, so it is with the soul, only much worse; for if the eye of the soul, here called the light that is *within* us, be darkness, *that* darkness is dreadful indeed!—but what may we learn from this subject? Ans. *That if, in all we do, we seek with a single eye the glory of God, we shall do that which is right: but, on the other hand, if we look on earthly things as our treasure, our minds will be blinded, and we shall be quite in the dark as to our best interests.*

24 Some persons, who dearly loved earthly treasures, might yet imagine they had treasure in heaven *also*—but what, in the 24th verse, *does Jesus tell them they cannot do? Why not? What kind of service did Jesus mean? What is the meaning of mammon? Ans. Riches: or, The riches of this world; and these are what Jesus meant by earthly treasures.*

25 In the 25th verse, what are we told not to do? Does this mean that we are not to provide for our daily wants? Ans. *No; that would be tempting God: the meaning is, that we should not be always fretting, and wondering how we shall be provided for.*

26 In the 26th verse, what are we told to notice? What do not the birds of the air do? Yet they are provided for—then if we use the means which God has given to us, is it right for us to despair of being fed and clothed?

27 In the 27th verse, there is something mentioned about which taking thought, or being anxious, would be of no use—what is it?

28 If people are over anxious lest they should not have clothes to wear, what, in the 28th verse, are they told to think of? And what is said of lilies?

29 And yet, in the next verse, what else is said? Who was Solomon?

30 Then what did Jesus call those who are always fretting, lest they should not have food to eat and clothes to wear? And what question did he ask them?

31 So what directions did he give them, in the 31st verse?

32 In the 32d verse, there two reasons mentioned as being uncommonly anxious

such things—what is the first? What is the second?

33 What ought we to seek first, or most? And if we are most concerned about heavenly things, what things will be added?

34 In the last verse, we are again cautioned against thinking too much about how we shall be provided for, to-morrow—why?

Yet in some respects you *should* take thought for the morrow, and *much* thought too: you may be healthful and in high spirits to-day; yet think of to-morrow. For to-morrow you may be required to stand before the great God, to give an account of to-day, and all the days of your lives.

CHAP. VII.

1 THIS chapter is the conclusion of Christ's sermon on the mount—in the 1st verse, what are Christians told not to do? Why should they not judge others?

2 And by what rule shall we be judged? Then may not people form an opinion of each other? ANS. *Certainly they may; for in another place we are told how to judge of others, namely by their fruits: but in this place we are forbidden to judge* RASHLY *and* SEVERELY.

3, 4 Read the 3d & 4th verses.

5 What, in the 5th verse, did Jesus call such people? What are *hypocrites? (See on Chap. vi. 2.) What did Jesus tell* such as are here called hypocrites to do? Then had these people really a great wooden beam in their eye? ANS. *No: Jesus meant, that if such persons as are so very eager in finding out other people's faults were to try and find out their own, they might find that they had* MUCH GREATER FAULTS, *and were therefore very improper persons to judge others; and that their conduct was as foolish as that of a man who would quarrel with another for having a little splinter in his eye, while he had a great beam in his own.*

6 The gospel is too good to be thrown away upon such as do not care any thing about it; and on account of its value it is compared to something very precious, called a pearl—and what did Jesus tell his disciples not to do? Why not? But did Jesus mean real dogs, and real swine? ANS. *No: he meant that his disciples should keep religion in its proper place, and that they should be prudent even in doing good.* And what other important truth may we learn from this subject? ANS. *That if we despise the mercies of God, and especially the love of Jesus Christ to poor sinners, it is very likely they will be taken from us for ever.*

7, 8 In the 7th verse, there are three things recommended—what are they? And what encouragement is there for us to ask and seek and knock? But these three things all mean one—what is it?

9, 10 In the 9th & 10th verses, what does Jesus ask his hearers about themselves?

11 Then if our parents, who are none of them perfect, give us what we want, what may we expect from God, who is perfectly good?

12 The 12th verse contains a rule, which, on account of its great value, is often called the *golden* rule: it does not tell us to do to others as they do to us—what does it tell us?

13 The way to heaven and the way to hell are quite different: the entrance to one is called a strait, or narrow gate; and the entrance to the other is called a wide gate—which gate are we invited to enter? Why should we not enter at the wide gate, and walk in the broad road?

14 And yet how many there are who go that road!—but what inducement is there to enter in at the strait gate? And yet how few there are who find it!—why? ANS. *Either because they do not seek at all, or because they do not seek in time, and in the right way.*

15 In the 15th verse, of what are the disciples told to beware? In what way did they come? But *what were they inwardly?* Does *this mean that they were real wolves, in sheep-skins? ANS. No: in the Bible, good people are often compared to sheep, and their enemies to wolves; and Jesus here speaks of such persons as pretended to be disciples, and even preachers, but who in reality were enemies to good people, quite as much as wolves are enemies to sheep.*

16 But if their outward appearance was good, how were the disciples to know them?

17 What sort of fruit does a good *tree* produce? And what sort is produced by a bad tree?

18 But is it not possible for a good tree to yield bad fruit? And is it just as impossible that a bad tree should yield good fruit?

19 What becomes of those trees whose fruit is bad?

20 You can tell now pretty well how to judge of trees—but how are we to judge of *men?*

21 All who *profess* to be good people do not go to heaven—then who do?

22, 23 In the day of judgment, some will want to enter heaven who have never been Christians *indeed*, but have only tried to make people believe that they were—what will Jesus say to them? And that will be dreadful indeed—for whither must those go whom Christ commands to depart from him?

24 Whom are they like, who not only hear the sayings of Christ but do them?

25 And when the storms and tempests came, that house stood firm—why?

26 But many people hear the sayings of Christ, (and perhaps some of you among the rest,) without so much as thinking about doing them—to whom are such compared?

27 And when the storms and tempests came, of course that house fell—and what is said of its fall?

28 We have now come to the end of this excellent sermon; and the people who heard it felt just as might be expected—how?

29 What was there remarkable in Christ's manner of teaching?

True; and he has authority, not only to teach, but to bestow eternal happiness on those who are willing to learn of him; and to sweep into everlasting destruction those who, though they hear his sayings, will not regard them. Think of this, and pray to God, that he would incline your hearts to keep his law.

CHAP. VIII.

1 THE last three chapters, you know, contain what is called *the sermon on the mount*—when it was finished, and Jesus came down from the mountain, what are we told of the people?

2 And just at this time, a man came to Jesus, worshipping him—what was he? That is, he was afflicted with leprosy—what kind of disease was that? ANS. *The leprosy mentioned in the Bible was a very different disease from what we call leprosy: it was sometimes inflicted by God on wicked people, to show them how angry he was with them: in this way he punished Gehazi, Elisha's servant.* And yet how very common the sin of Gehazi is, even now, especially among children—what was it? The leprosy mentioned here could not be cured by natural means—yet what did the man who came to Jesus say to him?

3 Then what did Jesus do? And what was the effect?

4 So you see, Jesus was not only kind-hearted, but able to do whatever he would—when he had cured the man, what did he tell him not to do? And what did he tell him to do?

5 Then whither did Jesus go? Where was Capernaum? ANS. *About seventy miles from Jerusalem, north-west of the sea of Galilee.* At Capernaum, some one else came to Jesus—what was he? What was a centurion? ANS. *A Roman soldier, the captain of a hundred men.* Then he was-what some would call a great man—yet in what way did he come to Jesus?

6 On whose behalf did the centurion beseech Jesus? With what complaint was his servant afflicted? And was it a slight illness, think you, or a very severe one?

7 The palsy was a disease very hard to cure—yet what did Jesus promise the centurion? That he would heal whom?

8, 9 The centurion must have been delighted when he heard that—yet what did he say, in reply? And what did he mean, by this? ANS. *That, as easily as he told his servants to go, so easily could Jesus command the disease to go; and as sure as his servants obeyed him, so certainly would the disease obey Jesus, without his having the trouble to go to the house.*

10 On hearing such a reply, how did Jesus feel? And what did he say to those who were looking on?

11 Nor would this be the only instance in which the faith of a Gentile would be greater than the faith of the Jews—for, after speaking so highly of the faith of this centurion, what did Jesus say?

12 The Jews are here called the children of the kingdom, because of their great advantages; but, with all their advantages, they rejected, and do to this day reject, the only way of salvation, the Lord Jesus Christ—Oh! what must become of all such characters? And as our advantages are at least equal to those of the Jews, if we slight them, *we* also may expect to be cast out into outer darkness—and what will be there?

13 After Jesus had publickly noticed the faith of the centurion, what did he tell him to do? And what encouraging promise did *Jesus make the centurion*? And *how soon was this promise fulfilled*?

14 Now follows an account o another miracle—in whose hous was it wrought? Whom in par ticular, did Jesus see, in Peter' house? And what are we tol of her?

15 Finding that she was ill what did Jesus do? What was th effect of his touching her? Wha proof did she give that the feve had left her? What does *ministere* mean?

16 Next, we have an account o many miracles—in what part of th day were they performed? Jesu did not turn even one away withou healing him—with what did h cast out the unclean spirits fron those who were possessed?

17 That is, he had only just t tell them to go, and they instantl went; and in his healing thes people, something that Isaiah ha said about him was fulfilled, thoug only in part—what was it? Bu there is another disease which Jesu came *chiefly* to cure, a much wors disease than any mentioned here and one with which *you* are afflicte —what do you think I mean?

18 As might be expected, th performance of so many miracle caused great multitudes to follow Jesus—when Jesus saw so many what orders did he give? To th other side of *what*, think you?

19 One man, however, did no seem willing to be left behind— what was he? And what wer

scribes? (*See on Chap.* ii. 4.) What did this scribe say to Jesus?

20 Seeing him so eager, Jesus wished him to know the consequence of being his disciple—so what did he tell him?

21 Another man, who was or pretended to be a disciple, seemed as if he was sorry, and therefore made an excuse for wishing to go back—what did he say?

22 And really that seems at first sight to be very reasonable; but it was only an excuse for *putting off* religion to some other time: at least till after his father's death, which might not take place for many years: and Jesus knew how very dangerous that was—so what did he say in reply to this man? How strange!—what did he mean? ANS. *That those who were dead in* SIN, *that is, those who do not live in the service of God, were able to attend to worldly concerns; but those whom he called to more important duties, must not neglect the latter for the sake of the former.* Then is the religion of Jesus contrary to natural affection? ANS. *No: for it tells us to honour our parents, and to love those about us as much as we love ourselves: but we must love Jesus Christ a great deal more: and when attending to our dearest friends would prevent us from being Christians, we ought to give up even that pleasure.*

23 *After this,* Jesus went aboard *the ship*—who followed him?

24 While they were out at sea, something very terrible, though very common, happened—what! But, as Jesus could work miracles, why did he not instantly order a calm?

25 Being alarmed, and finding Jesus asleep, what did the disciples do? And what did they say to him?

26 Seeing his disciples so very much frightened, Jesus reproved them—what did he call them? Having reproved them for their want of faith, what did he do? And what was the consequence?

27 Most likely, this miracle was wrought for the good of the ship's crew, and the effect on their minds was just as might be expected—what was it? What does *marvelled* mean?

28 At last, Jesus and his disciples came safe to shore—where did they land? What were the Gergesenes? ANS. *The inhabitants of Gergesa, a town on the eastern coast of the sea of Galilee.* After Jesus had gone ashore, who met him? Where did they come from? Were they harmless, or very dangerous?

29 What did they say to Jesus? And what may we learn from this? ANS. *That Jesus* REALLY IS *the Son of God: for if he were not, the devils, who once were good angels, and therefore knew, would not have said so, nor have been so terribly afraid that he would punish them before the judgment day.*

30 Something at a distance took their attention—what? But there was a law forbidding the Jews to eat swine's flesh—then how came they to keep swine? Ans. *They kept them, not for their own use, but for the use of the Gentiles, who were their near neighbours, and who might eat swine's flesh.*

31 Fearing that Jesus would cast them out of the men, and wishing to make the Gergesenes hate him, what did the devils ask permission to do?

32 And Jesus gave them leave—why? Ans. *Most likely, to punish the Jews for keeping swine at all, as it must have been a strong temptation to them to eat swine's flesh themselves, contrary to the command of God.* On the devils entering the swine, what was the consequence?

33 Then what did the keepers of the swine do?

34 And, hearing all this, what did the people of the city do? And when they saw Jesus, what did they beseech him to do? How awful! For to such as now desire Jesus to depart from them, Jesus, in the judgment day, will say, *Depart from me!* Though if that were all, perhaps some persons would not mind; but that is not all—for whither must such people go?

CHAP. IX.

1 *THE last chapter*, you may *remember, left off with* the wicked desire of the Gergesenes, that Jesus would leave them; and he *did* leave them: and then we are told that he went aboard a ship, and passed over—over *what*, think you? And to what place did Jesus go? It is Capernaum which is here called our Lord's own city—where was Capernaum? *(See on Chap.* viii. 5.)

2 No sooner had Jesus arrived at home, than he was called upon to show mercy to a man who was so afflicted with the palsy that he could not walk—so what did his friends do for him? And what did Jesus notice in these people? And most likely the man himself had very strong faith—for what did Jesus say to him?

3 This was instantly noticed by some of the bystanders — what were they? What were scribes? *(See on Chap.* ii. 4.) What did these scribes say about Jesus? Did they speak this aloud, or did they only think it?

4 What did Jesus ask them, in reply? But if they only *thought* evil, how came Jesus to answer at all?

5 Yes; and he knows *our* thoughts too, all of them—but what, in the 5th verse, did he ask these scribes?

6 What, in the 6th verse, did Jesus tell the sick man to do? Why did Jesus tell him to do this?

7 And then what did the man do?

8 And when the people saw this, how did they feel? Nor did they only wonder—what else did they do? What does *glorified* mean?

9 Passing on, whom in particular did Jesus see? And who was Matthew? ANS. *One of the twelve apostles, and the writer of this Gospel, and therefore called an Evangelist.* Where was Matthew, when Jesus saw him? While Matthew was sitting there, collecting the customs, or, as you would say, the taxes, what did Jesus say to him? Nor did Jesus say so in vain—for what was the immediate consequence?

10 One day, after Matthew had become a disciple, he invited Jesus and his fellow-disciples to a feast at his house—while they were there, who came and joined them? Most likely, these were the former companions of Matthew; for he, you know, had been what the people of those times called a publican—what were publicans? (*See on Chap.* v. 46, 47.)

11 And they were generally very bad characters; and seeing Jesus in such company, some other persons, who were always watching to find fault, chose to be offended—what were they? And what were Pharisees? (*See on Chap.* iii. 7.) And what did these self-righteous hypocrites say to Christ's disciples?

12 Though that question was put *to the disciples, Jesus* heard it, and *answered it too—how?* You know very well that that is true: Jesus compares himself to a physician, and the publicans and all sinners to sick people, who therefore needed his help—but did he mean that the Pharisees really *were* righteous? ANS. *No: only they* FANCIED *they were, and that the publicans were the worst sinners that ever lived; and therefore they ought not to have been so affronted with Jesus for attending to the publicans, and not to them.*

13 But how wonderfully kind it was in Jesus Christ to come into the world to save sinners such as we are; yet he is as holy as he is kind, and will not save us in our sins—for what does he here require of sinners? And what is repenting? (*See on Chap.* iii. 2.)

14 No sooner were the Pharisees gone, than some disciples came—whose disciples were they? What did they say?

15 What did Jesus say, in reply? And what did he mean by this? ANS. *That it could not be expected that Christ's disciples should fast, for he was with them; but when he was crucified, then they should fast, as John's disciples did, whose master was in prison.*

16 What do not people do with new cloth? Why not?

17 And what did not people do with new wine? What would be the consequences if they did? But are not old bottles as good as new ones? ANS. The bottles used in the

days were not made of glass, as ours are; but of the skins of animals, and were very likely to burst when they became old, and so were not fit to put wine in while it was working. And as to what is said about new cloth and old, it is well known to be true, even now—but what did Jesus *mean* by all this? Ans. *It is supposed, that Jesus intimated the weakness of his disciples, and that therefore they should for a time be excused from attending to such severe duties as those to which John's disciples attended.*

18 While Jesus was talking to John's disciples, some one came and worshipped him—what was he? Yes, a ruler of the synagogue at Capernaum, and his name was Jairus—but what were synagogues? (*See on Chap.* iv. 23.) What did the ruler say to Jesus, about his daughter? Yes, he felt sure of that, because when he left home she was just at the very point of death—but what, in such a case, did he expect Jesus could do?

19 That showed great faith, a feeling which Jesus never once disappointed; so he went—and who went with him?

20 On their way to the ruler's house, a woman who had been very much afflicted twelve years, came behind Jesus—and what did she do?

21 But what good did the poor woman think that her touching Christ's garment would do her?

22 Jesus knew that some one had touched him; and turning round, he saw the woman, who stood trembling with fear; but she need not have trembled; for Jesus was all love and tenderness to those in distress, especially if they had *faith* in him—what did he say to this poor woman? And how soon was she well?

23 On arriving at the ruler's house, whom did Jesus see? Why, were minstrels? Ans. *What we call musicians: it was quite common for such persons to attend at funerals among the Jews.*

24 But Jesus told them that he might go—why? How strange! her father felt sure that she was dead, his servants said she really was, and all the people believed that she was—what could Jesus mean? Ans. *Not that she was not really dead, but that she would be immediately brought to life again, just as if she was only asleep; and therefore they need not prepare for the funeral, which he saw they were doing.* Then how did these people behave to Jesus?

25 Without taking any notice of that, he went to the corpse, took it by the hand—and what then?

26 After that, we need not wonder at what we read in the next verse—what is it?

27 When Jesus had left Jairus's house, two blind men followed him—what did they say?

blind man were to ask *us* to have mercy on him, we should think he wanted money, but Jesus could work miracles—then what should you think these two men wanted when they asked *him* to have mercy on them? And they called him the Son of David; but David had been dead more than 1000 years—then were they not mistaken? ANS. *No: they did not mean that Jesus was David's* OWN *son, the same as Solomon was, but that he was* DESCENDED *from David; that is, that he was David's son just in the same way as we are the children of our grandfathers, and great grandfathers, and so on for a thousand years back.* True, but did they not mean something else too? ANS. *Yes; by calling Jesus the Son of David, they owned that he was the Messiah; for the Son of David was the name by which the Messiah was commonly called.*

28 These men certainly seemed in earnest; for they followed Jesus into the house whither he was going—then what did Jesus ask them? And how did they reply?

29 Then, touching their eyes, what did Jesus say?

30 Well—had they faith, or not? Why do you think so? Jesus was not like those people who, if they do a good action, are very anxious that every body should know it—for what did he tell these men?

31 After that, it seems very strange that they should do as they did; though perhaps they were so overjoyed and so thankful, that they could not bear to do less—what did they do?

32 No sooner were the blind men gone, than another distressed person was brought—what was his affliction?

33 And when the devil was cast out—what then? What effect had this on the people?

34 And even the Pharisees could not deny the miracle, or we may be sure they would; so they pretended to account for it in a very wicked way—how?

35 We could very easily show that to be impossible; and when we come to the twelfth chapter we will; but now tell me—what, in the 35th verse, is said of Jesus?

36 It was not likely that Jesus should go about doing so much good, without being followed by great crowds—when he saw them, how did he feel toward them? Why did he pity them?

37 Then what did he say to his disciples? He did not mean a harvest of *corn*, but a harvest of *souls*—and whom do you think he meant by labourers?

38 Then he told his disciples to pray—to whom were they to pray? Whom does that mean? What were they to pray for? And *you* ought to pray to God, that he would send some kind-hearted Christians to such poor children as have no

any one to teach them to read the Bible, or to tell them of the love of Jesus Christ in dying to save them from sin and hell and to make them good and happy for ever. And while you pray for *them*, do not neglect to pray for *yourselves*.

CHAP. X.

1 IN the last chapter, Jesus commanded his disciples to pray that labourers, or *missionaries*, might be sent to invite the ignorant and the wretched to come to him for instruction and happiness: and now he sends them out, to labour themselves—what kind of power did he give them?

2 What are the twelve disciples called? What is the difference between a disciple and an apostle? ANS. *A* DISCIPLE *is a* LEARNER, *or one that holds the principles of some great leader: the twelve disciples were called* APOSTLES, *because they were* SENT FORTH, *or especially appointed, to preach the gospel to all nations. Every Christian is Christ's disciple; but missionaries are most like the apostles.* What are the names of the first four apostles?

3 In the 3d verse, are the names of six others—what are they? But who was Lebbeus Thaddeus? ANS. *The disciple who is elsewhere called Judas, not Iscariot; he wrote a letter to all Christians, which is called, The General Epistle of Jude.* Where is *that Epistle to be found?*

4 You have told me the names of ten of the apostles—what are the names of the other two? But what is said of the last of these? *Whom* did he betray?

5 And now Jesus tells them what they might expect, and how they were to go on; so that this chapter is what Christians now call *an ordination sermon*—where might not the disciples go? What are Gentiles? ANS. *Every body who is not a Jew is a Gentile.* And what were Samaritans? ANS. *Those people who lived in that part of Palestine called Samaria.* Palestine, you may remember, was divided into four parts, and Samaria lay between two of them—which two?

6 As the apostles were not now to go among the Gentiles, to whom were they to go?

7 That means *the Jews*—as the apostles went, what were they to do? And what doctrine were they to preach? Two persons preached this same doctrine before—who? What did Jesus mean by the kingdom of heaven? (*See on Chap.* iii. 2.)

8 What were the apostles to do, besides preaching? And they were to do this freely—why?

9, 10 What were they not to take with them? Then how could they hope to be provided for?

11 When they entered a city, or town, what were they to ask? And if they found a worthy, good man, what were they to do?

12 When they entered a house, what were they to do?

13 And if the people of the house seemed glad to see them—what then? But if they were not, still the blessing would not be lost—for who then would receive it?

14 And if the people to whom the apostles preached would not hear what they had to say, what were the apostles to do when they left them? And the Jews would understand very well this expression of disapprobation—why? ANS. *It was customary with the Jews to shake off the dust of their feet against the Gentiles; and to such a degree did they carry this feeling, that they would not even receive herbs from a heathen country, lest the dust of the country should be mingled with them.*

15 What will become of those, in the day of judgment, who would not attend to what the apostles told them? That is, the punishment of those very wicked people who lived at Sodom and Gomorrah, whom the Lord destroyed by raining fire on them, will be *more easy to bear* than the punishment of those who neglect the gospel of Christ—but where were Sodom and Gomorrah? ANS. *Sodom and Gomorrah are supposed to have stood in that part of Palestine called the Dead Sea; the water of which, though very clear, is so exceedingly salt, that fishes cannot live in it; and from this circumstance it is sometimes called the Salt Sea.*

16 The apostles were weak and defenceless—then what were they like? Those among whom the apostles went were powerful and very cruel—then what were they like? Jesus tells the apostles to be like serpents, yet only in one thing—in what? And in what were they to imitate doves?

17 And of whom were they to beware? Why?

18 Before whom would the apostles be brought? And they would be taken before these kings and governors for Christ's sake; that is, *because they belonged to Christ*—but what end would that answer?

19 That means, that the people before whom the apostles were taken will not be able to excuse themselves, when Christ calls them to account in the last day, by saying they never heard of him—but when the apostles were before these men, what were they not to do? Why not?

20 Then they themselves can scarcely be said to speak—how is it?

21 In all these persecutions, it might have been expected, that at least men would spare their own relations—but what is foretold, in the 21st verse?

22 What feeling would men cherish towards the apostles? Really, to be hated by every body is so very disheartening, that we

should think the apostles would be almost ready to give up their religion—what encouragement had they, to stand firm to the end of their lives?

23 When they were persecuted, however, they were not to stay in that place, and get imprisoned: that, you know, would hinder them from doing more good—what were they to do?

24 And they need not expect to be better received than Christ was—why not?

25 Then, as our Lord was reviled, what may his servants expect?

26 True; if we become Christians, we must expect to be called such names as puritans and methodists; but the apostles were told not to fear—why not?

27 And Jesus had told his disciples many things *by themselves*—where should those things be published? But would not that be very awkward? ANS. *No: their houses had flat roofs, and were not so high as ours; and when the Jews had any thing of importance, which they wanted to be generally known, it was common with them to tell it aloud, on the tops of their houses.*

28 But the people among whom *the apostles went* were able and *quite willing to kill them*; and yet *they were not to be* afraid of them! *—why not? Then whom should they fear? And who is* this Being?

29 For how much were two sparrows sold, in those days? That is, three farthings of our money, being one-tenth of a Roman penny—and yet what is said of one sparrow?

30 And what is said of the hairs of our heads?

31 Then what should not the disciples do? Why not?

32 Still, so hated and persecuted as Christians were, some might wish to be Christians without letting any body know—but what was there to encourage them to come forward boldly, and profess their love to Jesus Christ?

33 And if there were a few disagreeables in doing this, they had something a great deal worse to expect, if they were either afraid or ashamed to own Jesus for their Lord—what was it?

34 What did Jesus tell his disciples not to think? Then what *did* he come to send? But is not Christianity a *peaceful* religion? ANS. *Certainly it is; for when Jesus was born, angels sang,* PEACE ON EARTH, AND GOOD WILL TO MEN: *but owing to the evil tempers of men, it will occasion quarrels—not that Christians are quarrelsome; but wicked men hate Christians, and* WILL *quarrel with them.* But are there no bad tempers among those who call themselves Christians? ANS. Yes, there are; but then it is not BECAUSE they love Jesus Ch

but because they do not love him ENOUGH.

35 Who, in particular, will quarrel with people for being Christians?

36 So then, a man's principal foes will be—who?

37 You know we always tell you to love and obey your parents; for it is right you should: but then you must love the Lord Jesus Christ *more*—for what does he say, in the 37th verse, of those who do not?

38 Who, in the 38th verse, are said to be unworthy of Christ; or, as we should say, not deserving the name of Christians? What does that mean? ANS. *It means, that we should not mind the sneers and contempt and hatred of our former wicked companions; and that we should be willing to bear any unkindness, and any cruelty, rather than not be Christians.*

39 What is said of the disciple who finds his life? And what does this mean? ANS. *That he who is so careful of his life as to keep out of danger when duty to Christ calls him into it, shall, with all his care, find himself a loser; for, though he may save his* LIFE *a few years, he must die sometime, and then he will lose his soul! But what is said of the disciple who loses his life, for Christ's sake? And what does it mean? ANS. That he who is willing to brave all dangers, and to risk even his life, from love to Christ, shall be a gainer; for though he may die in the service, he shall receive* EVERLASTING *life.*

40 In receiving Christians, (that is, *heartily loving* them,) whom, in the last great day, will Jesus consider us as having received, or loved?

41 What encouragement was there for a person to receive a prophet in the name of a prophet, or because he was a prophet? There are no prophets living now; but if we receive any righteous, or good man, because he is such, what reward shall we have? And yet do we *deserve* rewarding? (*See on Chap.* vi. 3, 4.)

42 By *these little ones*, Jesus meant all good people; and here is something very encouraging to the POOR: do not think that because you are poor, therefore you can do nothing for Christ: there are many Christians poorer than you are; and you might now and then give them a halfpenny or a penny, instead of laying it out in gingerbread and such things: and there are none of you so poor that you cannot be *kind*; for there are many ways of being kind which cost nothing at all, and even these are pleasing to Jesus if they are done from love to him—for what does he say, if we give only a little water to a Christian because he is a disciple of Christ?

CHAP. XI.

JESUS was not like those who other people to be good and good without thinking of *themselves*—for when he had told his disciples what was *their* duty, what did *he* do?

And the good works of Christ he heard of even in a prison—whom? When you come to the fourteenth chapter, you will know how he put him in prison, and why: but you have read of two Johns; John began to preach before Christ, and had disciples of his own; the other was one of Christ's disciples. Which John was this? When John heard of the works of Christ, what did he do?

And what did they want to know?

From what they knew already, they might have been sure about it; but Jesus was willing again to give them the best of all proofs what did he tell them to do?

What things were they? And which of these blessings is the best?

John or his disciples had been offended, or stumbled, at Christ's humble appearance, as if without worldly pomp he could not be the Messiah!—*but who is blessed?* *When John's disciples* were gone, *Jesus began to talk* to the people *about him*—*what*, in the next verse, *did he ask them?*

8 And what, in the 8th verse, did Jesus ask the people? And what did he say of those who wore soft clothing?

9 What, in the 9th verse, did Jesus ask the people! And, answering these questions himself, what did Jesus say of John?

10 How was John more than a prophet?

11 That was written by Malachi, 700 years before—but what, in the 11th verse, does Jesus say of John? And yet what does he say of him who is least in the kingdom of heaven? How can this be? ANS. *Jesus did not mean that the least Christian was a* BETTER *man than John; but that the meanest in Christ's kingdom had greater* ADVANTAGES *than even the greatest that lived before Christ came.*

12 And what encouragement is there for us to *try with all our might* to belong to Christ's kingdom? And what should we learn from this? ANS. *That if we would be Christians we must not neglect to* TRY *because God only can change our hearts; for though that is true, yet it is also true that it is in the use of the means that he does it.*

13 What, in the 13th verse, is said of the prophets and the law, before John's time? What is the meaning of this? ANS. Jesus meant, *that* they prophesied ONLY, but John *did* MORE; they prophesied of Christ *as one* who WAS TO COME, but Jo

spake of him as being ALREADY *come.*

14 The prophet Malachi once prophesied that Elijah (who is here called Elias) should come; now he did not mean, that Elijah who was taken up into heaven in a chariot of fire should come again, but somebody *very much like him*, and therefore called by his name; and this verse tells you whom he meant—now can you tell me?

15 And, as terrible calamities were to happen after this person came, which greatly concerned these people, what, in the 15th verse, did Jesus tell them to do? What those calamities are, we shall know when we come to the twenty-fourth chapter—but were these people to *hear* only? ANS. *If they were near enough, and were not deaf, they could not help hearing; Jesus meant, that they should* PAY GREAT ATTENTION *to what they heard.*

16 In the 16th verse, to whom does Jesus compare the people who lived in those times?

17 And saying—what?

18 By the by, that is like some children now: they are so cross and ill-tempered, with every body and every thing; they *don't like* this thing, nor that thing, nor the other thing; and there's no such thing as pleasing them! And *just so* were these *people:* and having *said whom they were* like, Jesus *proves it—for what did* they say of John, when he came? Why—how did he come?

19 Who is meant, in the 19th verse, by the Son of Man? And how did *he* come? Then they could not find the same fault with Christ as they did with John; yet, being discontented, they are not at any loss for something to find fault with—what did they say against Christ? What may we learn from this? ANS. *That the objections which are made against true religion arise from badness of heart, and not from any thing objectionable in religion itself.*

20 Now Jesus reproaches the people of some highly-favoured places—why?

21 And he mentions two places in particular—what places? And where were Chorazin and Bethsaida? ANS. *On the northern coast of the sea of Galilee, where Jesus had performed many miracles.* But why was this woe pronounced against Chorazin and Bethsaida? And where were Tyre and Sidon? ANS. *On the sea-coast, south-west of Syria, just to the north of that part of Palestine called Galilee: these cities were once very famous for merchandize, but very wicked and idolatrous.*

22 Then the great God will not spare *them*; but whose punishment will be the least—theirs, or that of those people who had seen many of Christ's miracles?

23 In the 23d verse, Jesus mentions another very highly-favoured place—what place? Ah! this was the place where Jesus lived, you know: he might well say it was exalted to heaven, meaning in *advantages*—but what did he say would become of it? Why?

24 Then which of them will be the worst off at the great day of judgment?

25 What, in the 25th verse, did Jesus say? And what is the meaning of this? Ans. *That God keeps back his best blessings from those who think they are so wise and so good that they can do without them, and gives them to those who own themselves to be, like babes, entirely dependant on him.*

26 But, though the blessings are withheld from the self-conceited on account of their pride, they are not given to any one because he is good—but why?

27 Who delivered all things to Christ? Who alone knoweth the Son? And who alone knoweth the Father?

28 Whom, in the 28th verse, does Jesus invite? Weary and heavy-laden with *what*, think you? What does he invite them to do? And what does he promise those *who come to him*?

29 *Next, Jesus describes what he meant by coming to him*: besides *many hardships which* they had to bear as Jews, these people had long been in the service of Satan, which is here called a *yoke*; and Satan is a very hard master—then whose yoke does Jesus invite them to take; or, in other words, Whose *servants* does he invite them to be? And they must be willing to come as *learners* too—of whom were they to learn? And they could not learn of a better—for what was he? And what encouragement have we to learn of Christ?

30 In the last verse, Christ's service is called a yoke and a burden—and yet what is said of his yoke? And what of his burden?

And what a mercy is it, that though the kind invitations and promises contained in these last few verses were addressed to poor sinners who lived nearly 1800 years ago, yet they are also addressed to *us*; to *you* is the news of salvation sent. You are labouring under the burden of sin. Come to Christ; that is, accept the offers of his mercy, trust in his great salvation, learn of him, and delight in his service, and you shall find rest for your souls: you shall rest from the slavery of sin, be at rest amidst the sorrows of life, and at last enter on that rest, that eternal rest, which remains for the people of God.

CHAP. XII.

1 ONE day, in his way to the synagogue, Jesus went through a

corn-field—what day was it? And his disciples were with him, and gathered a few ears of corn; but not in mischief, nor without occasion—for what is said of them before they gathered the corn? Yet was it not wrong in them to pluck the corn? ANS. *No; for there was a law among the Jews, which allowed people to eat as much as they pleased in a corn-field and a vineyard; only they might not carry any away.*

2 But, this being done on the Sabbath-day, what did the Pharisees say to Jesus?

3 And, in reply, of whom did Jesus remind them? And who was David?

4 And what did David do? But what was the shew-bread? ANS. *Bread which God ordered to be made every week for the service of the temple.* But it was contrary to law for David and his men to eat this bread—for who only were to eat it?

5 And now, Jesus tells these Pharisees of something in their own priests—what is it? But what these priests did, was commanded by God himself—then how can they be said to have profaned the Sabbath? ANS. *Jesus did not mean that they* REALLY DID *break the Sabbath; but that they broke it* QUITE AS MUCH AS HIS DISCIPLES DID: *what the priests did, in killing the animals for sacrifices, would have been breaking the Sabbath if it had not been necessary in order to offer sacrifices to God; but,* BEING NECESSARY, *they were blameless.* But how will this apply to Christ's disciples? ANS. *In this way: If the disciples were hungry, it was their duty to eat, and the law said they might eat the corn in the field; and, though working was forbidden on the Sabbath-day, yet, as rubbing out the corn was* NECESSARY *before they could eat it, they were not guilty of breaking the Sabbath.*

6 Having cleared his disciples by a law which these Pharisees themselves approved of, Jesus told them something more—what? And whom did he mean?

7 And Jesus was merciful; and if these Pharisees had acted according to the saying, *I will have mercy and not sacrifice*—what would they not have done?

8 Besides, Christ was the most proper person to judge the disciples about breaking the Sabbath—for what did he say he was?

9 After this, whither did Jesus go?

10 And even there, the Pharisees could not let him alone—for, seeing there a man with a withered hand, what did they ask? And why did they ask Jesus this?

11 In reply, what did Jesus ask them?

12 But a man is of far greater importance than a sheep—the was it lawful, or not, for Jesus

heal this poor cripple on the Sabbath-day.

13 Having silenced these quarrelsome Pharisees, Jesus spake to the man—what did he tell him to do? And the man did so—and what was the consequence?

14 The man, I should hope, was thankful; but the Pharisees were vexed at heart, and their malice began to work—for what did they immediately do?

15 When Jesus knew, what did he do? And many people went with him, and especially many that were diseased—and, seeing these, what did Jesus do?

16 And what charge did he give the people?

17 By the kindness and tender compassion of Jesus in these works of mercy, and the modesty which could not bear to boast of them, a prophecy was fulfilled—by whom was it spoken?

18 In this prophecy, in what way does the great God speak of his dear Son? In what way would he be qualified for the important work which he came to perform? And what would be a delightful part of that work?

19 Jesus would not perform this work in a blustering, pompous manner—for what are we told of him, in the 19th verse?

20 To what, in the 20th verse, *are weak and feeble Christians compared? And what is* said of Jesus, to show his tenderness and compassion to such?

21 What will be required of Gentiles, that Jesus may be their Saviour? What are Gentiles? (*See on Chap.* x. 5.) Then *you* are a Gentile—in what way alone then can *you* be saved?

22 Now follows an account of a man brought to Jesus in a most miserable condition—how was he afflicted? Then what did Jesus do? What proofs were there of this?

23 Then how did the people feel? What does *amazed* mean? And what question did the people ask? But though this was asked as a question, they meant that they believed *he was* the Son of David, or the Messiah—but how was Jesus the Son of David? (*See on Chap.* ix. 27.)

24 When the Pharisees heard what the people believed, they were very angry—by whom did they pretend that Jesus cast out the devils?

25, 26 And though this was not said openly and fairly to Jesus himself, he knew very well what was going on among them—and what did he say, in reply, in the 25th and 26th verses? And what did he mean by this? Ans. *Jesus meant to show how* FOOLISH *it would be in Satan to give him such a power, because he would be fighting against himself.*

27 And indeed Satan has more sense than to do so: but Jesus was willing that what the Pharisees had said should be tried by some among themselves—who was he willing should be judges? ANS. *There were some persons at that time who at least pretended to cast out devils, and the Pharisees believed that they really did; and as these persons would not own that* THEY *cast them out by the help of Satan, they could not for shame say that Jesus did.*

28 But if Jesus did not cast them out by the help of Satan, he cast them out by the Spirit of God—and, if so, what then? What is meant by the kingdom of God; or, as it is sometimes called, the kingdom of heaven? (*See on Chap.* iii. 2.)

29 In the 29th verse, what did Jesus say? And what did he mean by that? ANS. *That, so far from needing the help of Satan, he was much stronger than he; or else he could not have cast him out.*

30 What does Jesus say of those who are not willing to side with him, and to gather together in his service? And what may we learn from this? ANS. *That there is no such thing as taking* NEITHER *side: and, as a general would count those his enemies who did not gather themselves together in his ranks; so Jesus Christ will count as his enemies all who do not side with him, against Satan and his followers.*

31 All manner of sin may be forgiven, except one—what is that awful sin?

32 So then if any spake against Christ as the Son of man, they might possibly be forgiven: but if they dared to blaspheme that Holy Spirit by whose power he cast out devils—what then? But is it not wicked to speak against Jesus Christ? ANS. *Certainly it is, or it would not need forgiveness; but this applies more to the people of that time than it does to us; for opposition to Christ when he appeared as poor and of humble birth, might be partly owing to ignorance of his real greatness; but if* WE *oppose him, we can have no such excuse; for we know, by the scriptures, that he is over all, God blessed for ever.*

33 Next, Jesus tells these men that their lives should agree with their profession: that is, they should *be* holy, or else not *pretend* to be so; for, after all, people would judge of them as they judge of trees—how is that?

34 And what did Jesus call them? Nor was it without good reason that he called them so; for they were so venomous and so spiteful that they could not speak good things—how is that?

35 Then how may we know a good man? And how may we know a bad man?

36 And it seems we shall have to account for something which

is very common with most people —what? And this ought to check us when we indulge in idle, foolish talk—but if we must give an account of our *idle* words, what will become of those, think you, who indulge in *wicked* words?

37 By what shall we be justified? And by what shall we be condemned? What does *justified* mean? And what does *condemned* mean? But will good works save us? Ans. *No, nor any thing that we do: for nothing that we say or do is so good as it should be, and if it were, it cannot make amends for our* PAST *sins; but we shall be judged* BY *our words, and* BY *our works, because they show whether we love Jesus Christ or not; and if we love him, the great God will pardon all our sins for his sake, and treat us as if we ourselves had been quite good.*

38 The scribes and Pharisees, as might be expected, did not much like this serious way of talking, and so wanted Jesus to give them some proof of his right to lecture them so—what did they say?

39 What did Jesus call those who wanted a sign? And well he might call them evil, for they had already seen such mighty works as would convince any who were willing to be convinced; yet they should have one sign more—what would that be? That means Jonah —*then why is he here called* Jonas? *(See on Chap. iii. 3.)*

40 What, in the 40th verse, is said of Jonas? And what is said of the Son of man?

41 Who, in the last great day, would shame these scribes and Pharisees? Why? Where was Nineveh? Ans. *In Assyria, of which it was the capital, or chief place, as London is of England: it was about sixty miles round, and was wholly enclosed with a wall.* Whom did Jesus mean by one greater than Jonas?

42 Who else would condemn these people? Or, as she is elsewhere called, the queen of Sheba—where was Sheba? Ans. *It is not certainly known where Sheba was situated; but some suppose it was in Arabia, and others suppose it was in Ethiopia.* But how would the queen of Sheba condemn them? Who was Solomon? And whom did Jesus mean by one greater than Solomon?

43—45 Read the 43d and two following verses. Now tell me—what may we learn from this? Ans. *That if, after all our advantages, we only leave off a few sins, and are not wholly on the side of Christ, we shall soon become worse than we were before, and be in greater danger of living with wicked spirits for ever.*

46 While Jesus was talking to the people, some persons stood without, wishing to speak with him—who?

47 How did Jesus know this?

48 And what did he say to the man who told him this?

49 And, stretching forth his hand, what did he say of his disciples?

50 Nor did he mean those only who were with him—for what, in the 50th verse, did he say? And what did Jesus mean by this? ANS. *That he looked upon those who obeyed the will of his heavenly Father, with as much affection as he felt towards his nearest and dearest relatives.*

CHAP. XIII.

1 IT seems that Jesus was in a house when his mother and his brethren wished to speak with him —when he left that house, whither did he go?

2 And great crowds went with him,—finding it inconvenient to be so crowded, what did he do? And what did the people do?

3 Then, sitting, perhaps on deck, Jesus began to preach to them—in what way? What is a parable? ANS. *A parable, in the New Testament, is something very plain and easy, about things that happen in common life; but which contains a hidden meaning about spiritual things.* What was the first parable about?

4 As this man sowed the seed, where did some of it fall? And what became of it?

5 And where did another part of the seed fall? And it soon sprang up—why?

6 And not having any root, when the sun *shone and scorched* it what *was the consequence?*

7 And where did another part of the seed fall? And what was the consequence of that?

8 But the rest of the seed fell on good ground—and how did that succeed?

9 The parable is now finished—at the end, what did Jesus tell the people to do?

10 By which he meant, you know, that they should *pay great attention* to what they heard—when the parable was ended, what question did the disciples ask our Lord?

11 And what reason did Jesus give?

12 To whom will be given? But what shall be done to him that hath not? What important truth does this teach us? ANS. *That those who value the privileges with which God has blessed them, will receive still more and greater, while those who slight them, instead of receiving more, will be deprived of those they already have.*

13 And why did Jesus talk to the people in parables?

14, 15 That is, though they could not help seeing and hearing, yet they did not *wish* to see or hear; and by this foolish and wicked stupidity a prophecy was fulfilled —by whom was it written? What was the prophecy?

16 But something much better is said of the disciples—what?

17 Yes, the disciples were indeed blessed; for many before

their time longed to see and hear what they saw and heard, but were not permitted—what were they? And what were prophets? (*See on Chap.* ii. 5.)

18 In the 18th verse, Jesus proposes, not to repeat, but to *explain* a parable to the disciples—what parable?

19 What did Jesus mean by the seed? And what, by the birds of the air devouring it?

20 What sort of hearers are described as receiving seed on stony ground?

21 Yet their religion lasts only a little while; because, as they never thought their *hearts* were bad, the gospel did not reach so far; and they only just smoothed over a few of their roughest sins, and then thought they were very good; but afterwards they are offended—why? What does *offended* mean? ANS. *It generally means* DISPLEASED, *or* AFFRONTED; *but here, and in many other places in the Testament, it means something more: being offended because of Christ, or because of his gospel, is* GIVING UP ALL LOVE TO THEM, BECAUSE OF SOMETHING DISAGREEABLE THAT WE DID NOT EXPECT.

22 What sort of hearers are *described as receiving seed* among *thorns?*

23 But some seed fell on good ground—what kind of hearers are described by good ground?

24 Now follows another parable, commonly called the parable of the *tares*—what is the kingdom of heaven said to be like?

25 After the good seed had been sown, while the men slept what happened?

26 And when the blade of the good seed made its appearance, what else appeared?

27 Seeing these tares, what did the servants say to their master?

28 Who did the master say had done this mischief? And what did the servants wish to do?

29 But the master would not consent to that—why not? But are not wheat and tares very different, so as to be easily known from each other? ANS. *The tares mentioned here were not what we call tares; but* SOMETHING VERY MUCH LIKE WHEAT, *and especially before harvest time; and so till that time it would be dangerous to pull them up, lest some of the wheat should be pulled up with them.*

30 No wonder, then, that the farmer, as you would call him, wished the tares and wheat to grow together till harvest-time—but *then* what was the difference between them? ANS. *Besides being coarser than wheat, there was very little fruit on the tares, and that was so loose as to be easily blown off by the wind:* and what was worse still, it was very dangerous; for if any of it happened to be ground up with the

wheat, the mixture intoxicated people, and sometimes made them sleep themselves to death. And when the harvest-time came, what would this farmer tell his reapers to do with these tares? And what were they to do with the wheat?

31 As the people did not *ask* Jesus, he did not explain this parable till they were gone; but began to tell them another parable —about what?

32 And what did Jesus say of this mustard-seed? But is this really true? Ans. *Yes it is; for the mustard which grew in Judea was much larger than that which grows in our gardens, and though the seed was small, it grew very high indeed, and was quite large enough for birds to build their nests in.*

33 Then Jesus told these people another parable—what is it about? This parable and the last *mean* much the same—what do they mean? Ans. *That the kingdom of Jesus Christ on earth, though then very small indeed, shall in time fill the whole world, the same as a grain of mustard seed grows to a large tree, and as yeast spreads all over the dough.*

34, 35 Thus Jesus taught these people in parables—in doing so, what prophecy did he fulfil?

36 After Jesus had told the people these parables, what did he *do? And then his disciples* came *to him—and what did* they say?

37 Yes, they wanted to know the *meaning*: in the 24th verse, you read of a man who sowed good seed—whom did Jesus mean?

38 And what did he mean by the field? And whom did he mean by the good seed? And can you tell me what sort of people they are? But what sort of people did Jesus mean by tares?

39 In the 25th verse, you read of an enemy who sowed tares—whom did Jesus mean? You may remember too, that the wheat and tares were to grow together till harvest-time—what time did that mean? And who were meant by the reapers?

40 Then how will it be with the wicked at the end of the world?

41 At that time, whom will the Son of Man send forth? And for what purpose will he send his angels?

42 And what will the angels do with such people? And what will be there?

43 But what will become of all good people then? And when Jesus had finished explaining the parable of the tares, what did he tell the disciples to do? And what did he mean by that?

44 In the 44th verse, what is the kingdom of heaven compared to? And when a man had found such a treasure, what would he do?

45 In the 45th verse, what is the kingdom of heaven compared to?

46 And when he had found one pearl of great price, what did he do? And what did Jesus mean by these parables about pearls? ANS. *He meant to show the exceeding great* VALUE *of his salvation; and though it cannot really be bought, yet if it could, it would be truly wise in us to part with every thing for it.*

47 In the 47th verse, what is the kingdom of heaven compared to?

48 In such circumstances, when a net is full of fishes, what do fishermen do?

49 And there will be a separation like this at the end of the world—by whom? What sort of people did Jesus mean by bad fishes? And what sort of people did he mean by good fishes?

50 And after the wicked have been severed, or *divided* from the righteous, what will become of them? And what will be there?

51 Having finished these parables, what did Jesus ask his disciples? And what did they say, in reply?

52 Then Jesus told them a parable which concerned themselves, and all preachers of the gospel—what did he say they were like?

53 When Jesus had finished his parables, what did he do?

54 And whither did he go? Or Nazareth—where was Nazareth? (*See on Chap.* ii. 23.) At Nazareth, *what did Jesus do? What effect had his teaching on the people?*

55 Yes, they could not help being astonished; but not *liking* what he said, they chose to seem offended, or stumbled, at the meanness of his birth—what, in the 55th verse, did they ask?

56 And what did they ask, in the 56th verse?

57 And many people do the same now: if a poor man becomes wise and great, it is very common for those who cannot bear to hear him praised, to say, 'And after all, what is he! a little while ago he was only a poor man like the rest of us: pray how did he become so wondrous wise!' and *this* was the wicked feeling of the people who lived at Nazareth, towards the blessed Jesus—but what did he say, in reply?

58 And Jesus would not work many miracles there—why not? Well, if they would not believe, do not you think Jesus treated them just as they *deserved* to be treated? And in the world to come their case will be dreadful indeed!—but if Jesus were to punish *you* as you deserve,—(and he will if you do not repent and believe his gospel)—oh, what will become of *you*?

CHAP. XIV.

1 THIS chapter begins by informing us, that a person named Herod heard of the fame of Jesus: but there were more Herods than

one—what Herod was this? And a son of that cruel Herod who was king of Judea when Jesus was born—but what was a tetrarch? Ans. *A tetrarch was a prince who governed the fourth part of a country; but sometimes it means the governor of any part of a country.*

2 Who did Herod the tetrarch think Jesus was? But Herod knew very well that John the Baptist was dead—then how came he to imagine that Jesus was John?

3 Ah! you see how the consciences of wicked men trouble them: the fact is, Herod had *murdered* John, and now he was filled with *terror*, and could not help fearing that he was risen from the dead. And having mentioned Herod's fears about John, Matthew gives us a short account of the imprisonment and death of that holy man—for what reason did Herod put John in prison? That is, to please Herodias—but who was Herodias? *Whose* brother was Philip? Ans. *Herod's: he also was a tetrarch, but a better man than either his father or his brother.*

4 But Herodias, his wife, was a wicked woman, or she would not have left her husband, to marry Herod; nor ought Herod to have married her while his own wife and Philip were living; and it was for telling *him to his* face how *wicked this was, that* Herod put John in prison—what did John say to him?

5 And at first he only imprisoned him; for though he wanted to kill him, he did not dare to do it—of whom was he afraid? But why did he fear the people?

6 And so, because these people, bad as they were, had some sort of respect for a prophet, the murder of John was put off to a more convenient time; and at last such a time came: it was on one of Herod's birth-days, when he was feasting with his officers and great men: in the midst of their mirth, some one came and danced before them—who?

7 Her name was Salome, and it seems Herod was very much delighted with her dancing—for what did he promise to give her? And in what way did he make this promise?

8 And what did Salome ask? This was a strange request, from a young lady—how came she to think of asking that?

9 And then Herod felt, or pretended to feel, sorry; and yet he consented!—why?

10 And in what way was John murdered?

11 And when the head of this great and good man was brought to this wicked young woman, what did she do with it?

12 And history tells us something more—what? Ans. That

Herodias tossed the head about with the most malicious contempt, and having pulled out the tongue, pierced it through with a needle. Yes; because it had reproved her: but the soul of John was far above the reach of all their malice; having been true to the King of Kings, against the crimes of earthly governors, he was gone to receive a heavenly crown: and he had some friends left, even on earth too—for what became of his body? And what became of Herod and Herodias? Ans. *Seven or eight years after the murder of John, they were banished into France, where they died.* And what became of Salome, at whose request John was beheaded? Ans. *History informs us, that she was one day walking on some ice, that the ice broke, that she fell, and the ice closed upon her, and cut off her head.*

13 This account of the imprisonment and death of John was inserted here, not because it happened at the same time as the other things mentioned here, but because when Herod heard of the fame of Jesus he thought John must have risen from the dead—when Jesus heard *that*, what did he do? And when the people *knew where Jesus was gone*, what *did they do?*

14 And how did Jesus feel toward these people? What proof *did he give of this?*

15 Night coming on, what did the disciples say to Jesus?

16 But what did Jesus say?

17 The disciples seemed surprised at that, and well they might, for there was a very great multitude, and very little for them—how much?

18 Yet what did Jesus desire the disciples to do?

19 And what did he command the multitude to do? And then, taking the loaves and fishes, what did he do, before he distributed them? What should this teach us? Ans. *The propriety of seeking the blessing of God on our daily food, and the common mercies of life.*

20 It seems that all the people had quite enough, and there was some to spare—how much?

21 And no doubt these people were thankful, though they had only barley bread—but how many people were there?

22 After this miracle, what did Jesus desire his disciples to do? To the other side of *what*, think you?

23 And when the disciples and the people were gone, whither did Jesus go? And for what purpose did he go thither? What should we learn from this? Ans. *The importance of private prayer: if Jesus thought* it right to engage in this *duty*, surely we, who are entirely *dependant on the mercy of God, should not live in the neglect of it.*

24 You may remember that Jesus had sent his disciples away, in a ship—what, in the 24th verse, is said of that ship? What was the reason of its being so tossed?

25 That must be terrible, for it was night; but Jesus went to them—how?

26 And when the disciples saw Jesus walking on the sea, they were so terrified that they shrieked out for fear—what did they say?

27 But Jesus, knowing their fears, called to them—and what did he say?

28 Peter seemed to want some proof that it was Jesus—so what did he say to him?

29 And Jesus told him to come—but did Peter really walk on the sea?

30 Yet he was afraid—why? And being afraid, he began to sink—and then what did he do?

31 And Jesus stretched forth his hand, and saved him; yet he reproved him—how?

32 And when Peter and Christ came into the ship—what then?

33 Observing this miracle, the persons who were in the ship came and worshipped Jesus—what did they say to him?

34 The contrary winds having ceased, they came safe to shore—where did they land? And where was Gennesaret? ANS. *A country about four miles in length, and two and a half in breadth, on the western coast of the sea of Galilee, which, on that account, is sometimes called the Lake of Gennesaret.*

35 When the people there knew that Jesus had landed, what did they do?

36 And what did they ask Jesus to let them do? And some of them did so—what good did it do them? Then no doubt these people put faith in Christ: and that is the way, and the only way, in which we can be saved from the disease of sin.

CHAP. XV.

1 IN this chapter, we have an account of some scribes and Pharisees coming to Jesus—where did they live? Where was Jerusalem? (*See on Chap.* ii. 3.)

2 As usual with scribes and Pharisees, they came to find fault: it seems the disciples had offended them—what did they ask Jesus?

3 In return, Jesus asks *them* a question—what is it?

4 What had God commanded? And that commandment was for *you*, as well as for them—which of the Ten Commandments is it? And if any one were so wicked as to curse his father or mother—what then?

5, 6 In order to excuse themselves from being dutiful to their parents, what, in the 5th and 6th verses, did the scribes and Pharisees say? But what did this mean?

ANS. *God commands us to obey our parents: but if the parents of these people were poor, and wanted their children to help them, the priests used to teach them to put their parents off, by saying that what they had to give they should give to the service of God: and so they broke the fifth commandment to please the priests, who used to share in what was given to the temple.*

7 And what did Jesus call these people? And not without reason, for, after all, their goodness was only pretence, as one of the prophets said—what prophet?

8 What did Isaiah say of these people?

9 But their worship was not acceptable to God—for what is said in the 9th verse? And what should we learn from this? ANS. *That, in religious things, we ought not either to believe or to do as men tell us, unless what they tell us agrees with what the Bible says; and especially the New Testament, as there are some things in the Old Testament which were right before Jesus Christ came, but which are not commanded now.*

10 Then Jesus called the people to him—what did he wish them to do?

11 And he began to talk to them about what the scribes and Pharisees *had said against his disciples —what did he tell the people?*

12 A little after, the disciples came to Jesus—what did they say o him, about the Pharisees?

13 Regardless of their taking offence, what, in the 13th verse, did Jesus say? And what did he mean by this? ANS. *That, with all the boasting of these scribes and Pharisees, they were not the people of God; and therefore, as a gardener would root up a plant which he did not approve of, so God would certainly destroy these people, and all who are like them.*

14 In the 14th verse, what further did Jesus say of these scribes and Pharisees? And what did he mean by that? ANS. *Without the Bible, we could none of us find the way to heaven, any more than a blind man could find his way to a place a thousand miles off which he did not know any thing about; and as these scribes and Pharisees did not teach the same way as the Bible did, it was not safe to be guided by them, any more than is would be for one blind man to trust to another as blind as himself.*

15 What, in the 15th verse, did Peter desire that Jesus would do?

16 That is, the parable which is stated in the 11th verse—but how did Jesus reply to this request of Peter?

17 And, after this gentle reproof, Jesus explained the parable to them —what did he say of the things that enter in at the mouth?

18 But where do those things come from that proceed out of the mouth? And what effect have they

19 And what are the things which come from the heart?

20 And these things may well be said to defile a man, much more than what the Pharisees found fault with the disciples for—what was that? And yet cleanliness is really a very good thing, and ought always to be observed, especially as it costs so little; and if all poor people were clean, there would not be half the fevers and other complaints that there are among them; and when they were ill they would not be half so bad, and would get well a great deal sooner; so you see, that, besides being offensive to other persons, dirty people are their own enemies—but then, if all this is true, (and it certainly is,) were not the scribes and Pharisees right, in finding fault with Christ's disciples, for eating their food without washing their hands? ANS. *It was not for being dirty that they found fault with the disciples, as it is not likely that their hands could always want washing: but in the Jewish religion there were many different washings, not so much for the sake of keeping the* BODY *clean, as to make the people think of the importance of keeping the* HEART *clean from sin.* Yet, after all, were not the Pharisees right? ANS. *No; for what they meant was not commanded by God, but one of their traditions; that is, something which they had added to the law of God.* Yes, and what is worse, they depended on these things for salvation: but there are some even now, very much like them—who? ANS. *Those people who think that, because they have been baptized, they are the only children of God in the world, and that they are sure to go to heaven when they die, let their lives be as bad as they may.*

21 Whither did Jesus go, after he had left these people? Where were Tyre and Sidon? *(See on Chap.* xi. 21.)

22 And there a Gentile woman came to Jesus: she is called a woman of Canaan, because she was a descendant of those people who used to live in that country before God commanded the Jews to drive them out on account of their sins—what did she say to Jesus? What did she mean, by calling him the Son of David? *(See on Chap.* ix. 27.)

23 The poor woman was in great affliction, and had no one to help her; but though a Gentile, she had heard of the Messiah, and that he came to show mercy to such as were distressed; and she made a good use of her knowledge—but when she came to Jesus, how did he receive her? What a disappointment! But now the disciples came—and what did they wish Jesus to do? Yet, by what Jesus said to them in reply, it seems as if they wished him to help the poor woman before he sent her

away, and so far we are pleased with them; but then they spoiled all by the *reason* which they gave—what was it?

24 Oh, how *selfish* their seeming kindness was! it was just like giving a poor man a penny to get rid of him: but Jesus pays great attention to *motives*, or *reasons*, and did not choose to show mercy in answer to such a request—then what did he say, in the 24th verse?

25 True; he came *in particular* to the Jews; but he was always kind to Gentiles, if they put faith in him; and this poor woman would not yet give up her case as lost, but tried again—and what did she say?

26 And what did Jesus say then? How disheartening!—but what did he mean? Ans. *What Jesus said might at first seem very unkind, and a great deal like the proud spirit of some of the Jews, who used to treat the poor Gentiles as if they were so many dogs: yet he did not mean to be unkind, but only to try the faith of the poor woman.*

27 And it stood the trial: some people would have given up all for lost, and some would have been saucy and abusive—but what did she say? To what custom did she allude, in this answer? Ans. *To a custom among rich people in Judea, who, instead of using a napkin after their meals, wiped their hands clean with the crumby part of a loaf of bread, and then threw it [illegible] table for the dogs.*

28 In what this woman said, [illegible] manifested, not only great humili[illegible] but some other excellency, of wh[illegible] Jesus himself expressed his hi[illegible] approbation—what was it? An[illegible] seeing the greatness of her fai[illegible] what did Jesus promise her? A[illegible] how soon was her daughter cure[illegible] This is a very interesting story—what may we learn from it? An[illegible] *Not only to pray, but to* KEEP O[illegible] *praying; believing that if we pray i[illegible] earnest, Jesus will certainly ha[illegible] mercy on us: if this poor woman ha[illegible] not done so, she would have lost t[illegible] blessing; and if we wish for the be[illegible] blessings of all, we must pray, not onl[illegible] once or twice, but again and again t[illegible] we receive them, and then we mu[illegible] pray for more, as long as we live.*

29 Having cured the daughte[illegible] of this believing Gentile woman Jesus left those parts, and went somewhere near the sea of Galil[illegible] —and when he was there, whith[illegible] did he go?

30 And he was not long witho[illegible] company — what sort of peop[illegible] were some of them? And wh[illegible] those people were brought to Jesu[illegible] what did he do?

31 And the people wondered—why? And what else did they do? And what does *glorified* mean?

32 And Jesus called his disciples, and told them how he pitied the people—why did he pity the[illegible]

Some people *pretend* to feel pity, but never thing of *showing* it; and some really *do* feel pity, who yet *cannot* be so kind as they would—but when Jesus pitied the people because they were faint, what would he not do?

33 Yet the disciples wondered how he could do otherwise—what did they say?

34 How much had they?

35 That was but little for so many people; but it was enough, for Jesus meant to work another miracle—so what did he tell the people to do?

36 And when the provisions were placed before him, what did he do? And perhaps *you* sometimes *say grace*, as it is called, at your meals: and this should teach you to *feel* thankful—after giving thanks, what did Jesus do? And what did the disciples do?

37 The people had plenty to eat—and how much had they to spare?

38 And how many people were there?

39 Then Jesus sent the people away, took ship—and where did he land? And where was Magdala? Ans. *A small town on the eastern coast of the sea of Galilee.*

And though we shall never be *able to do as Jesus* did, yet let us *do what we can.* If you cannot *work miracles, cast* out devils, heal *diseases by a word;* or satisfy the hunger of thousands; still you can tell your companions of One who did all these, and more than these—of One who cures the disease of sin, and feeds the souls of such as love him, with heavenly food: be thankful for his kindness to you, and ask your companions to come and hear of his goodness, and his wonderful mercy in dying for sinners such as they are.

CHAP. XVI.

1 THIS chapter begins with an account of some Pharisees and Sadducees coming to Jesus, to tempt him: and though these two sects hated each other very much indeed, they hated Christ still more, or they never would have come *together*, even to tempt him—but what did they pretend to want?

2 In reply, Jesus told them of some of their own sayings—if the sky looked red in an evening, what did they say?

3 And if in a morning it was red and louring, how did they judge? So, you see, they could judge very well of the weather by the clouds; yet they had more certain proof, in the signs of those times, that Jesus was indeed the Messiah; and as to their needing a sign from heaven, it was all mere pretence: the truth is, they did not want to be convinced, and really w what Jesus called them—what that?

4 These wicked people, however, should see one sign more—what was it? Or Jonah—who was Jonah?

5 And Jesus left these quarrelsome hypocrites, and crossed the sea of Galilee with his disciples—what did they forget to take with them?

6 And what did Jesus say to them?

7 And reasoning among themselves, what did they say was the reason why Jesus cautioned them against the leaven of the Pharisees and Sadducees?

8 When Jesus knew what they were thinking of, what did he say to them?

9 Then he told them of a miracle, of which you have read—can you tell me where? What do you remember about it?

10 Then he told them of another miracle, very much like the first—where is the account of it? And what do you remember about this last miracle?

11 Jesus, you know had cautioned his disciples against the *leaven* of the Pharisees and Sadducees; the disciples thought he meant the leaven of *bread*; then, to convince them that he did not mean the *leaven of bread, he told them of two miracles—and what did* he ask *them, in the 11th verse?*

12 And then, what did they understand *that Jesus meant?* And they were right at last—but why did Jesus compare the *doctrine* of these Pharisees and Sadducees to *leaven?* Ans. *Because, as leaven swells or puffs up the bread; so the religion of these people puffed up the heart with pride.*

13 In the 13th verse, whither do we read of Jesus going? Where was Cesarea Philippi? Ans. *It was situated on the river Jordan, in the north-east part of Galilee.* At Cesarea Philippi, what did Jesus ask his disciples?

14 Of course, different people would think differently—who did some say Jesus was? Who did others say he was? They meant Elijah—who was Elijah? And who did some others think that Jesus was? Whom did they mean by Jeremias? And who was Jeremiah?

15 These people, however, were all wrong—then what did Jesus ask the disciples?

16 This question was answered by Peter, in the name of the rest—what did he say?

17 And Peter was right—but how did he know that Jesus was the Son of God?

18 In the 18th verse, what did Jesus say to Peter? Upon *what* rock would Jesus build his church? Ans. Not upon *Peter, as Roman Catholics* and some others suppose; *but* upon CHRIST THE SON OF THE LIVING GOD; for, (as we are told in 1 Cor. iii. 11.) other foundation

can no man lay, than that which is laid, which is Christ Jesus.

19 In the 19th verse, what does Jesus say? This was said to Peter in particular, because he had answered Jesus in the name of the other disciples: but heaven is not a place with gates to be locked and unlocked—then what did Jesus mean? ANS. *That, as those who have keys have power to open and shut, so he gave to them the power of saying who should, and who should not, enter into the kingdom of heaven.* True; and who did they say *should* enter the kingdom of heaven? ANS. *Those, and only those, who love Jesus Christ; seeing "there is none other name under heaven given among men, by which we must be saved."*

20 After what had passed, what follows may seem very strange: but Jesus wished other people to judge of him by his works—so what, in the 20th verse, did he say to his disciples?

21 From that time, about what did Jesus often talk?

22 When Peter heard these things, he was so hurt, that he began to rebuke Jesus, as though he was about to throw away his life without any occasion—what did he say?

23 But this was so opposite to what the heart of Jesus was set upon, that Satan himself could not have desired any thing worse: in return, Jesus severely rebuked Peter—why?

24 And what did Jesus say of those who would come after him; that is, who would be his disciples?

25 And what did he say of those who would save their lives? And what does this mean? *(See on Chap. x. 39.)* And what did Jesus say of those who were willing to lose their lives for his sake? And what does this mean? *(See on Chap. x. 39.)*

26 In the 26th verse, Jesus asks two very important questions, the true answers to which are so plain, that they do not require that any answer should be given, except by the consciences of those to whom they are addressed—what are the questions?

27 There is a day in which Jesus will come, with great glory and power, when he will be attended by millions and millions of holy angels—and what will he do in that day?

28 And some of those to whom Jesus was talking saw a terrible display of his mighty power even before they died: I mean when he came to punish the Jews for their sins, by causing their city and their temple to be burned with fire: *that* time however, is past; but the great and terrible day of judgment is yet to come; when you will be rewarded according to your works. Oh, what will you d children, in that day?

CHAP. XVII.

1 THIS chapter begins with an account of what is called the transfiguration of Christ; and we are told that Jesus went up into a high mountain, and took with him three of his disciples—what were their names? *Whose* brother was John?

2 In this mountain, Jesus was transfigured; that is, his outward appearance was changed—how is this change described?

3 And some came and talked with Jesus—who?

4 Peter seemed quite delighted—what did he propose to do? Who was Moses? And who was Elias?

5 And while Peter was speaking, what happened? And out of the cloud a voice was heard, saying—what? And whose voice should you think this was? Sometime ago, you read of just such a voice as this—can you tell me where?

6 Amidst so much glory, the disciples were overpowered, and fell on their faces—why?

7 Then what did Jesus do?

8 And they lifted up their eyes; but the glory which had overpowered them was gone—whom did they then see?

9 And his appearance was the same as it was before he was transfigured; and as they came *down from the mountain*, he *desired the disciples not* to tell any one what had happened—until what time?

10 From what the disciples had seen and heard, they would be more confirmed in what they already believed, that Jesus was the Messiah, the Son of God; and perhaps they thought the appearance of Elias on the mount was the fulfilment of a prophecy, (in Malachi iv. 5.) about Elijah's coming; and yet Jesus told them not to say any thing about what they had seen: so they were puzzled—and therefore what did they ask?

11 And how did Jesus reply, in the 11th verse?

12 And yet what did he say of this Elias, in the 12th verse? And what did he say of himself?

13 Then who did the disciples understand was meant, by the Elias who was to come?

14 When they were come to the people, a certain man came to Jesus—in what way?

15 On whose behalf did he come? In what way was his son afflicted?

16 But the man had brought his son to some of the disciples while Jesus was on the mount of transfiguration—then why did they not cure him?

17 When Jesus knew that, what did he call them? And what questions did he ask them? And what did he tell them to do?

18 Then what did he do? And what were the consequences?

19 Then the disciples, taking Jesus aside, asked him a question —what was it?

20 And why could they not? Then what did Jesus say to his disciples, about faith?

21 And how was this faith to be obtained?

22 Before they left Galilee, of what did Jesus sometimes remind the disciples?

23 But, though he would be killed, he would rise from the dead—how soon? Yet, when the disciples knew that he must be killed, how did they feel?

24 When Jesus and the disciples were come to Capernaum, some persons who collected tribute-money came to Peter—and what did they ask him?

25 In reply, what did Peter say? And though Jesus was in a house, away from Peter, he knew what had passed—and before Peter had time to speak, what did he ask him?

26 And of whom did Peter say they took tribute! And he was right—then what did Jesus say of the children? The amount of this tribute-money was about fifteen-pence; and though there was no law to demand it, the Jews were expected to *pay it every year, to defray the expenses of the* temple-worship—*but what did Jesus* mean, by what he said to Peter? Ans. *That, as the children of kings do not pay tribute to their fathers; so Jesus, as the Son of God, might well be excused from paying this tribute.*

27 Yet he was willing to pay it, even though he could not do so without performing a miracle—why? Then what did he desire Peter to do? And what would Peter find in the mouth of the fish? And this piece of money was worth about half-a-crown—what was Peter to do with it? And what may we learn from this history? Ans. *That, rather than hurt the minds of those who profess to be the people of God, we should submit to some things, not wrong in themselves, even if they are not absolutely commanded.*

CHAP. XVIII.

1 THIS chapter begins with a very different subject from that with which the last chapter ends, though said to be *at the same time:* the truth is, (as you may see in the ixth of Mark,) that on their way to Capernaum, the disciples had been disputing among themselves which should be the greatest man, and have the best place, when Jesus took possession of his kingdom; so, as soon as Peter had paid the tribute-money, they went to Jesus —and what did they ask him?

2 In order to answer this question, what did Jesus do?

3 Then what did he say? Thus

at once he checked their notions about an earthly kingdom; telling them, that before they could even belong to his kingdom, they must be converted—what is conversion? ANS. *Not a mere outward amendment in our* CONDUCT, *but a thorough change of* HEART; *not only* LEAVING OFF *a few sins, but thoroughly* HATING *all sin; not merely* DOING *a few things which some people call good, but* HEARTILY LOVING *every thing which God commands.*

4 Among other things, in what should we be like little children? And what did Jesus say of those who humble themselves?

5 Humility is mentioned here in particular, because the minds of the disciples were filled with proud thoughts: but, as Christians, (whom Jesus calls little ones,) must be so humble, some would despise them, as poor, mean-spirited people—then what does Jesus say of such as receive them?

6 That means, that if we love those Christians most who are most like their Divine Master, meek and lowly in heart, Jesus will consider it as love shown to himself—but what does he say of those who are so wicked as to offend them, or prove a stumbling-block to them!

7 And because of such offences, Jesus said, Woe unto the world!—*but on whom in particular will this woe fall?*

8 What direction, in the verse, did Jesus give? Why he give this direction?

9 And what direction did give, in the 9th verse? And And what did Jesus mean, by t directions? ANS. *That his disciples should give up any thing that causes them to sin, however much they may value it.* And what is there, in particular, to which this will apply? (*See on Chap.* v. 30.)

10 In the 10th verse, what warning does Jesus give? What reason did Jesus give, why we should not despise even the humblest Christians? And what did he mean by this? ANS. *That, however lightly Christians may be esteemed by the men of the world, they are highly honoured by their Heavenly Father, who sends his angels to watch over them.*

11 And, in the 11th verse, there is a still stronger reason why even the meanest Christian should not be despised—what is it?

12 Suppose a man who had an hundred sheep were to lose one of them, what would that man immediately do?

13 And if he should find it—what then?

14 And so, if one of these humble, lowly Christians had formed gone astray like a lost sheep, y he should not be despised—for what way does our Heavenly Fat himself feel toward such a c

15 Now follow directions for the conduct of Christians toward each other—suppose one Christian had been wronged by another, what ought he to do? And if the complaint be well received, what would be the effect?

16 But suppose the offender would not pay any attention to the complaint, what was the offended person to do then?

17 But suppose he would not hear them, what then? But what, if he were so obstinate as not to pay attention to the church?

18 And that would be dreadful indeed, as such an offender would be cast out, not only on earth, but in heaven—for what does Jesus say, in the 18th verse?

19 And now, having spoken of Christian churches, what encouraging truth did Jesus tell his disciples, about united prayer?

20 And of what cheering truth did he inform them, with respect to social worship in general?

21 Then Peter came to Jesus—and what did he want to know?

22 And how often did Jesus say he should forgive him?

23 Then, to show how deeply indebted sinners are to God, and how very kind he is in forgiving us, and that therefore we ought to forgive each other, to what does Jesus compare the kingdom of heaven?

24 And one was found who owed him an immense sum—how much? And how much would that be of our money? Ans. *If these talents were silver, ten thousand of them would be worth about Four Million, Four Hundred Thousand Pounds: and if they were talents of gold, the amount would be about Seventy Millions.*

25 But the man was not able to pay any thing at all—then what did the king command?

26 Then the man fell down at his feet, and earnestly besought him, saying—what?

27 Then how did the lord of that servant feel? And how did he prove that he pitied him?

28 What follows is shocking indeed! This man was no sooner set free, than he went out in search of one of his fellow-servants, who owed him a mere trifle compared with what *he* had been forgiven—how much? And how much would that be, of our money? Ans. *A Roman penny was worth about seven-pence halfpenny; so that the whole debt was only a little more than three pounds.* Yet when this man found his fellow-servant, what did he do?

29 Then the poor man begged hard that he might be allowed a little time—what did he say?

30 But this unfeeling man, although he had been forgiven so much, would not have any pity—what did he do?

31 And when the other servants

saw that, how did they feel? And not only sorry for the poor man who was gone to prison, but exceedingly angry with the other—for what did they immediately do?

32 On hearing that, the king sent for this hard-hearted man—and what did he call him? Of what did he remind him?

33 Then what pointed question did he ask him?

34 And feeling very angry, what did the king do?

35 'And serve him right too,' you think. True; but let us rather think of *ourselves*. The great God is our king, and is willing, for Christ's sake, to forgive all our sins—but on what condition only can we hope for this forgiveness?

CHAP. XIX.

13 THIS chapter begins with an account of Jesus leaving Galilee, to go to Jerusalem, to attend at the feast of the passover; great multitudes went with him, and, as usual, he healed those who were diseased: in the 13th verse, we find that even young children were brought to Jesus—and what did those who brought them wish him to do? But the disciples seemed to think it too much to expect that *Jesus should condescend to notice little children—so how did they treat those who brought them?*

14 But Jesus did not think even children beneath his notice, and (as Mark tells us) he was much displeased with his disciples—and what did he say to them?

15 Then what did Jesus do?

16 Now follows an account of a young man coming to Jesus; and at first sight, we should think that to be sure he would not be sent away without a blessing—for what did he say when he came?

17 A very important question indeed! and the manner in which the young man addressed our Lord seems very respectful—yet what did Jesus say, in reply? But is not Jesus God? ANS. *Yes, he is the true God and eternal life, as we are told near the end of the First Epistle of John; but as this man did not seem to be aware of that, he should not have addressed Jesus as if he was divine.* The truth is, the young man had no idea that he needed a Saviour, but fancied that he had been very good; and, having heard of Jesus as a teacher sent from God, he came to him, full of self-righteous pride, to know if there was any thing he had not done—and, finding that he was bent on saving himself by his own doings, what did Jesus tell him to do?

18, 19 And then the young man, not at all afraid of an examination, desired to know which of the commandments—which did Jesus say?

20 You may observe that Jesus did not mention those commandments which tell us our duty

God, nor was there any occasion; for if the young man had not been completely blinded by pride, he could not have helped seeing that he was a sinner, even against his neighbour, and could never have replied as he did—how did he reply?

21 Jesus, however, would not dispute the matter with him—but, to be a perfect, or thorough disciple, what did he tell him to do?

22 Poor young man! now we see the end of all his boasted goodness—for when he heard what Jesus required, what did he do? And why?

23 Then what did Jesus say to his disciples?

24 What did Jesus say was easier than for a rich man to enter into the kingdom of God?

25 As might be expected, when the disciples heard that, they were astonished—what did they say?

26 And what did Jesus say, in reply? But why is it so very difficult for rich people to be saved? ANS. *Not because there is any thing sinful in being rich, but because there is great danger that rich people will love their money better than they love God, as the young man did of whom we have been reading.*

27 *Finding that Jesus approved of such as were willing to give up all, from love to him,* what did *Peter say that he and his fellow-disciples had done?* True, they *had* left all; but Peter need not have boasted so, for they had not much to leave; yet he expected to be rewarded even for that—for what did he ask Jesus?

28 Jesus, in kindness, did not notice this boast; but assured them that they would not be losers by him—what did he tell them?

29 But others, besides these disciples, would leave all, from love to Jesus—what reward would such have?

30 In the last verse, however, Jesus gently reminds Peter that he should not have boasted so soon, since not all who begin well end well—what did he say?

CHAP. XX.

1 THIS chapter begins with a parable—what is the kingdom of heaven said to be like?

2 How much did he agree to give his servants? How much would that be of our money?

3 The man went out a second time about the third hour of the day—and then what did he see?

4 And what did he say to these people? And then what did they do?

5 At what other times did the man go out in search of workmen?

6 And even at the eleventh hour he found some idling about—what did he say to them?

7 And what account did

give of themselves? What did the master of the vineyard say then?

8 In the evening, what did he say to his steward?

9 How much did those receive who were hired last?

10 But what did those who were hired early in the day expect? Yet what did they receive?

11 And when they received it, what did they do?

12 And what did they say?

13 But the householder very properly answered that he did them no wrong—in proof of this, what question did he ask one of them?

14 Then what did he tell him to do? And what did he say he should do?

15 And to show the reasonableness of this, what, in the 15th verse, did he ask?

16 What is the conclusion of the whole? What may we learn from this parable? Ans. *That God, (who is meant by the lord of the vineyard,) has a right to bestow his blessings just as he pleases: and that we have no right to complain if he blesses others more than he blesses us.*

17 Going up to Jerusalem, probably with a large company, whom did Jesus take aside from the rest?

18 And he did this that he might mention to them the important events which would take place at *Jerusalem—in what way would Christ be given up, to the power of the priests and scribes?* And what judgment would they pass upon him?

19 And then they would deliver him to the Gentiles, or Romans—for what horrid purposes? But they would not prevail in the end—for, notwithstanding all their malice and cruelty and power, what would Jesus do? What may we learn from Christ's telling this to his disciples beforehand? Ans. *Not only that he knew every thing which would take place; but also that he willingly laid down his life for us.*

20 In the 20th verse, we read of some coming to Jesus, to ask a favour of him—who were they?

21 The mother asks for them, as if they were ashamed or afraid to ask for themselves—what did she ask?

22 But Jesus, knowing that *they* were the principal movers in this business, directs his answer, not to the mother, but to her two sons—can you tell me their names? What did Jesus tell these disciples? And what did he ask them? And what did they reply?

23 Then what did Jesus promise them? And what did he mean, by the *cup*, and the *baptism*? Ans. *The bitter and overwhelming sufferings which he had to pass through, in procuring our salvation.* And *did* these disciples suffer for Christ's sake? Ans. Yes: James was put to death as a martyr, about twelve years

afterwards; and John, after various imprisonments and scourgings, was banished to an island called Patmos, in the Ægean Sea. And in this island he wrote one of the Books of the New Testament—can you tell me which? Now tell me—what, in the 23d verse, did Jesus say about these disciples sitting on his right hand and on his left? And what did he mean by this? ANS. *That his errand into this world was not to* APPOINT *to places of honour; since all such appointments were already made, from the foundation of the world.* What should this circumstance teach us? ANS. *To be bent on doing as Christ commands us, without fixing, even in our desires, the exact reward; believing that He who knew all things from the beginning, and is perfect in wisdom and righteousness, has prepared all things well.*

24 All this time, the other disciples seem to have stood by, without saying any thing, but perhaps they felt the more—how did they feel?

25 Nor did Jesus himself spare these two high-minded disciples, especially as a few words against ambition might not be altogether useless to the others, who, if they thought of themselves at all, could not help remembering that they had lately asked, which should be greatest in the kingdom of heaven; so, calling them round him, Jesus tells them something about the Gentiles, or heathens—what?

26 But what, in the 26th verse, did Jesus tell his disciples?

27 And how, in the 27th verse, did Jesus check their desire after temporal greatness?

28 Then whom did Jesus mention as an example of this commendable humility? And he is the greatest example that can be produced; for he came into the world—for what purpose?

29 Jesus and the disciples were at Jericho, when the conversation took place which we have just been noticing—whereabouts was Jericho? ANS. *In Judea, near the north coast of the Dead Sea.*

30 And when they left Jericho, great multitudes went with them: and by the road-side, there sat two blind men—when these men knew that Jesus was passing by, what did they do?

31 But the multitude told them to be quiet—what did the men do then? That was noble, and an excellent example for us when we apply for mercy—but what did these men mean, when they called Jesus the Son of David? (*See on Chap.* ix. 27.)

32 But Jesus was much more condescending and compassionate than the multitude: he stood still and called the poor men—and what did he say to them?

33 And what did they wan

34 And Jesus, who never refused mercy to those who prayed in earnest to him, touched their eyes, and restored their sight—then what did *they* do?

The history of these blind men is very short, but very instructive. If you enjoy the blessing of sight, be thankful to God, for you are highly favoured: but do not think that because you can see, therefore you are not at all like these men. Like them, you stand in need of mercy: for your minds are blinded by sin, and the blindness of the mind is ten thousand times worse than the blindness of the body. Then, like these men, pray earnestly, *Lord Jesus have mercy on us!* And, like them, you shall not pray in vain.

CHAP. XXI.

1 WE are now drawing near to the close of our Saviour's life: on his way to Jerusalem, he came to Bethphage—whereabouts was Bethphage? ANS. *About a mile east of Jerusalem, on the mount of Olives.* On arriving near to Bethphage, what did Jesus do?

2 What did Jesus tell his disciples they would find at that village? And what were they to *do with these animals?*

3 *But it was not likely that they would be allowed to do that, without some inquiry*—suppose *then that any one should speak to* them about what they were do what were they to say?

4 And why was all this done

5 Yes, by the prophet *Zechar* who lived more than 500 years fore—but what was the prophe

6 In obedience to the comm of Jesus, what did the disciples

7 And, having returned with ass and the colt, what did they

8 Then what did the multit do?

9 And what did they say?

10 Poor ignorant people! t thought, no doubt, Jesus was al to deliver them from the Ro government, or else from the ranny of Herod; and so t shouted Hosanna to the Son David! much the same as would shout *God save the ki* and so they went on, till t came to Jerusalem,: and when t came to Jerusalem, so unexpec a sight threw the city in an up —what did the people at Jerusal say?

11 And what did the multitu reply?

12 So much for the people: n let us mark the conduct of Jes *that* is of the most importance whither did he go, when he came Jerusalem? Yes; and that sho at once what *kind* of a king Je was: if he had been a temp king, he would have gone to possession of the palace, or citadel: but his kingdom is

this world—when Jesus came to the temple, what did he do?

13 What should the temple have been? But what had these people made it?

14 Who came to Jesus, in the temple? For what purpose did they come?

15 And the very children joined in the cry of Hosanna to the Son of David—but when the priests and scribes saw what was done, and heard the shouts of the children, how did they feel?

16 And, in an angry, insolent tone, what did they say to Jesus? And the answer of Jesus shows plainly that he not only heard, but approved of these children—what reply did he make?

17 Then Jesus retired for the night—where? And where was Bethany? Ans. *A little less than two miles east of Jerusalem, on the mount of Olives.*

18 And at Bethany lived Mary, and Martha, and Lazarus: with this lovely family Jesus passed the night, most likely in religious conversation and prayer; certainly not in feasting—for in the morning how did he feel?

19 Then, seeing a fig-tree by the road-side, he examined it—but what only did *he find on it*? Then *he pronounced a solemn curse on the tree—how was this?* Ans. *Jesus, seeing leaves on the tree, certainly had a right to expect fruit; for the fruit of a fig-tree comes before the leaves, and the time of gathering figs was not yet come.* And what was the consequence of our Lord's cursing this tree? But what good end could be answered by his cursing *a tree?* Ans. *It would serve to show our Lord's abhorrence of false professions, and remind the disciples, if they thought at all, that* THEY *ought to be what they professed to be.*

20 And how did the disciples feel, about this miracle? And what did they say?

21 It would seem, by this, that their thoughts dwelt chiefly on the greatness of the miracle—finding that it made them wonder, what, in the 21st verse, did Jesus tell them?

22 And what further did Jesus tell the disciples, in the 22d verse?

23 On reaching Jerusalem, Jesus went again to the temple—and then who came to him? And these men, (determined if possible to put a stop to his proceedings,) came to him with all the insolence of priestly pride—and what did they ask him?

24 On what condition did Jesus promise to tell them?

25 And what was the question which Jesus asked? Then these men began to consult together, not so much to find out the truth, as to fix on an answer that should not make against themselves; they found it would not do for them to say that John's baptism came from heaven—why not?

26 Yet, on the other hand, they were afraid to say it was of men—why?

27 So at last they agreed together, as the best thing they could do, to tell a downright lie, and a lie which made them appear as ignorant as they were proud—what did they say? Then what did Jesus say?

28 Nor did they deserve to be told: but, though Jesus did not satisfy them as to his *right* to teach, he still went on teaching: in the 28th verse, he calls their attention to a parable—what is it about? And what did he say to the first?

29 At first, this son said he would not—but what did he do afterwards?

30 And what did the man say to the second son? And what did the son promise? Yet what was his conduct?

31 Having related the parable, what did Jesus ask his hearers? And what reply did they make? Then Jesus applied the parable to *them*—what did he say to them?

32 And Jesus did not merely state this as a general truth, but referred them to particulars—what *striking* facts did he mention?

33 Then Jesus told them another *parable*—*about* what?

34 And when fruit-time came, *this householder* sent his servants —*for what purpose*?

35 And how did the husbandmen receive these servants?

36 Then the owner sent other servants—and how were they received?

37 Last of all he sent his son, saying—what?

38 But they did not—when they saw the son coming, what did they say one to another?

39 And when he came, what did they do? Whom do you think Jesus meant by the *householder*? And whom did he mean by the *husbandmen*? And whom did he mean by the *servants*? And whom did he mean by the *son*.

40 Having related the parable, what did Jesus ask these Jews?

41 And what reply did they make?

42 Thus, without thinking, they passed the sentence of death on themselves: then Jesus asked them if they had never read a prophecy in the 118th Psalm—what is the prophecy? Whom do you think Jesus meant by *the builders*? And whom did he mean by *the stone* which they rejected?

43 Then with what awful judgment did Jesus threaten these wicked Jews?

44 Jesus, you know, compared himself to a stone—then what would be the consequence of opposition to this stone? And what would be the consequence of his opposition to them?

45 When Jesus had related these parables, what did the priests and Pharisees perceive?

46 And, being stung with shame, they would have killed him, if they had not been afraid of the people—but why did they fear the people?

I have no doubt, children, you feel very angry with these Jews; and certainly their conduct was very wicked; but it may be as well just to inquire, for a minute, into *your own* conduct. God has been very kind to *you*, and has a right to expect the service of your hearts in return—but, instead of giving him this, have you not slighted the warnings of his prophets and apostles and ministers, and treated with contempt the salvation of his Son?

CHAP. XXII.

1 THIS chapter begins with an account of Jesus instructing the people in his usual way—how was that? And what was a parable? (*See on Chap.* xiii. 3.)

2 To what did Jesus compare the kingdom of heaven?

3 In eastern countries, it is usual to invite visitors, not only some time before the feast, but again, *when every thing is ready*—when *the king in the parable* sent this *last invitation to those* who had *been formerly bidden*, how did *they act?*

4 And then he sent other servants—what did he tell them to say?

5 But still they slighted the invitation!—what did they consider of more importance?

6 Oh! it was a foolish choice which these men made, but some of them did what was much worse—what?

7 When the king knew all this, he was exceedingly angry—and what did he do?

8 Then what did the king observe to his servants?

9 And what did he tell them to do?

10 And what did the servants do?

11 Then the king came in, to see his guests—and what, in particular, did he notice?

12 And what did the king say to this man? And what effect had this question upon him?

13 The man having no excuse, what orders did the king give?

14 And what is the conclusion of the parable? Now, as to the *meaning* of this parable—whom do you think Jesus meant by *the king*? And whom did he mean by those who were *bidden*, or first invited to the feast? And whom did he mean by the servants? And whom did he mean by those in the *highways*? And what are we to understand by the wedding-garment?

Ans. The allusion is to a custo

Eastern feasts, at which the guests were required to wear a beautiful robe, which was provided by the master of the feast; and as a refusal to wear this robe was considered a mark of pride; so if we are too proud to be saved by the righteousness of Christ, and fancy that our own works will do as well, we shall be like the man in the parable, and like him we must have our portion where there will be weeping and gnashing of teeth.

15 Instead of being humbled by the kind and solemn warnings contained in this last parable, the Pharisees, those bitter enemies of Jesus, immediately consulted together against him—to do what?

16 For that purpose, they sent some of their own disciples—and whom besides? The Herodians were a party strongly attached to the family of Herod: before these men asked Jesus any questions, they began to compliment him—what did they say?

17 All this was very true, and yet they were very wicked in saying it; for they meant it only as flattery, and foolishly thought that Jesus would be so puffed up with pride as to be quite off his guard, and so say something wrong—in the 17th verse, what did they ask *him?*

18 And this was a very cunning question—why? Ans. Because, if Jesus said it was not lawful, the Herodians would accuse him of sedition, as an enemy to the Romans, under whom Herod was a kind of king: and if he had said it was lawful, the Pharisees would set the common people against him, as an enemy to their religion; for they had a notion that it was contrary to their religion to submit to any foreign government. But Jesus knew their wicked intentions, and severely rebuked them—what did he call them? And what did he ask them?

19 And then he asked them to show him the money which was in common use—what did they bring him? You have been told—can you remember how much a Roman penny was worth, in our money?

20 Then what did Jesus ask them?

21 That is, 'Whose *likeness* is it, and what is *written above* it'—whose likeness did they say it was? And what did Jesus say, in reply? And a better reply could not have been made—why? Ans. *Because, in circulating Roman money, they themselves acknowledged Cæsar's right to govern them in temporal things; yet, on the other hand, that did not excuse them from obedience to God, as their spiritual king.* Then what may we learn from what Jesus said? Ans. *That in* POLITICAL *things it is our bounden duty to obey the lawful commands of proper authorities;* but that in RELIGIOUS *things,* God, and God only, is our *rightful* sovereign.

22 When the Herodians and the Pharisees heard what Jesus said, how did they feel? And what did they do?

23 No sooner were these men gone, than some others, who were called Sadducees, came to Jesus—what notion did the Sadducees hold?

24 Of what law of Moses did these Sadducees remind Jesus?

25, 26 Then they told him of a fact that was in agreement with this law, about a woman who had many husbands—how many?

27 And, in the 27th verse, what are we told of the woman?

28 Then what question did these Sadducees ask Jesus? Wherein did they suppose the difficulty lay?

29 Then Jesus told them they erred—in what?

30 What did Jesus say of good people, after the resurrection?

31 Then what question did Jesus ask these Sadducees?

32 Jesus meant what God said to Moses, in the 6th verse of the 3d chapter of Exodus—what was it? Then what did Jesus say, about God?

33 No doubt these Sadducees were sorely vexed—but how did the bystanders feel?

34 And it was soon known that Jesus had silenced the Sadducees—who, among others, heard of this?

35 And so *strong* was their hatred *against Jesus, that* they were *determined to try* again to entangle him; so they agreed upon sending one of their own sort—what was he? And this lawyer asked Jesus a question—from what motive?

36 The lawyers among the Jews were persons who studied and explained the laws of Moses, and ought to have been all good men? but most likely the one mentioned here was chosen as the most *clever* man among them, and no doubt their wish was that Jesus would say something against the law of Moses, and so set the common people against him—therefore what question did he ask Jesus?

37 And a very proper inquiry this, if it had been made in a right spirit—what commandment did Jesus mention?

38 And what did Jesus say of this commandment?

39 And then Jesus told him of another commandment, very much like the former one—what was it?

40 Then what did Jesus say of these grand commandments?

41, 42 And that is all Matthew tells us; but if you read Mark's account, (in the xiith chapter,) you will find that the lawyer was quite satisfied with what Jesus said, and wisely acknowledged it to be true: so that the Pharisees were again quite disappointed: then, having silenced all his enemies, Jesus chose to ask them a question—what was it? And whose son did they say he was?

43 Then what question did Jesus ask them?

44 It is in the 110th Psalm that David calls Christ, Lord—what are the words of David?

45 Having shown that David calls him, Lord — what further question did Jesus put to these Pharisees?

46 And no one answered the question—why not? And what was the consequence of Christ's having thus silenced his enemies? But now can *you* tell how Jesus Christ is both the Lord and Son of David? ANS. *As we are plainly told, at the beginning of the Gospel according to John, Jesus Christ is both God and man: as God, he is, of course, David's Lord; and as man, he is David's son, his parents being the descendants of David.* Then adore him, as your Maker, Redeemer, and Judge.

CHAP. XXIII.

1 THIS chapter is full of close and serious admonitions, particularly against hypocrites, who are spoken of in the New Testament with greater severity than any other characters—to whom did Jesus address himself?

2 Who did Jesus say sat in the seat of Moses; or, as we should say, instructed the people in the laws of Moses?

3 *Then, of course, it would be the duty of the Jews to do as they told them:* but Jesus cautioned his hearers against following the example of the scribes and Pharisees—why?

4 And in some things it is likely they were more severe than the law allowed; but, while they made their religion so burdensome and grievous to others, they took very good care that *they* would not endure any hardships—what is said of them, in the 4th verse?

5 And even in what little they did, their *motive* was sinful—what was it? And after all, what did they do? Yes, their religion, like that of most hypocrites, was very showy—but what were these phylacteries? ANS. *Pieces of parchment, on which were written parts of the law, which the Jews used to wear on their foreheads and left arms; and besides that, they used to write parts of the law on the borders of their garments: and these Pharisees, that they might* SEEM *to be very holy, made theirs broader and larger than common.*

6 The fact is, these men, like too many even now, were more concerned to be great than good—what did they love, at feasts and in the synagogues?

7 And what did they love to be called?

8 Rabbi, means *Master*—but Jesus cautioned his hearers against such distinctions, and told them not to consent to be called Rabbi—why not?

9 Nor were they to call any man Father—why not?

10 Nor must they consent to be called Masters—why not? But then, you know, we have fathers and masters too—did Jesus mean that it would be wrong in us to call them so? Ans. *No: the Fathers and Masters which Jesus meant, were not such as ours, but such as wished to lord it over their brethren in* RELIGIOUS *things.*

11 What should the greatest among the disciples be?

12 And if any one were proudly determined to set himself up for a great man, what did Jesus say would be the consequence? But what did he say of those who humbled themselves? How will they be exalted? Ans. *Though men despise them, God will honour them with spiritual blessings in this life, and exalt them to heavenly glory when they die.*

13 In the 13th and many of the following verses, Jesus solemnly denounces, or threatens, most grievous woes—against whom? Why is a woe denounced against them, in the 13th verse?

14 And why is a woe denounced on them, in the 14th verse? Devour widows' houses!—what could Jesus mean? Ans. *Jesus meant, that while these people pretended to be over-religious by making long prayers, they were very covetous, and uncommonly oppressive towards those who had not any friends to help them.* And what will be the end of such wickedness?

15 In the 15th verse, a woe is denounced—why? What does that mean? Ans. *That they were uncommonly eager to persuade other people to think exactly as they themselves thought; and that, instead of doing their converts good, they made them even worse than they themselves were.* Yet it is not wrong to persuade others to be of our way of thinking, provided our way of thinking is *right*—then why did Jesus condemn these scribes and Pharisees for their anxiety to make converts? Ans. *Because their anxiety was, not to persuade men to believe* THE TRUTH, *but to make them of* THEIR *way of thinking, right or wrong; no. to make them* GOOD MEN, AND HAPPY, *but to increase* THEIR OWN PARTY.

16 What, in the 16th verse, did Jesus call the Pharisees? What did these Pharisees say?

17 What, in the 17th verse, did Jesus call them? And what did he ask them?

18 And what saying of the Pharisees did Jesus mention, in the 18th verse?

19 Then what did he call them? And what did he ask them?

20 And what, in the 20th verse, did Jesus say of those who sware by the altar?

21 And what did he say of those who sware by the temple? An

whom did Jesus mean by Him who dwelt in the temple?

22 And what did Jesus say of those who sware by heaven? Thus Jesus exposed the sinful and foolish contrivances of the Pharisees, to avoid being bound by their solemn oaths: from this, we may learn how we should feel, if we are called upon by magistrates to take an oath—how should we feel? ANS. *We ought to feel just as we should if we saw the great God standing before us, and listening to every word; for, though we cannot see him, he is present, and hears every word we speak.*

23 In the 23d verse, what did Jesus call the Pharisees? And he pronounced a woe against them—what did he say they did? And what did he say they omitted? And then what did he say was their duty? What were anise and mint and cummin? ANS *Herbs, of which it was right, according to the Jewish law, that these people should pay a tithe, or tenth part; so that Jesus condemned them, not for paying a tithe of these herbs, but for attending to such little things to the neglect of other things, of much greater importance.*

24 In the 24th verse. what did Jesus say of the Pharisees? Certainly, Jesus did not mean to blame them for being careful lest they should swallow a kind of fly, called a gnat; nor did he mean that they really did swallow those large animals called camels—what did he mean? ANS. *That they were very particular in little things,—(such as not even snuffing a candle on the Sabbath-day, lest they should be said to work,)—while they were living in the grossest and most glaring sins.*

25 Why did Jesus denounce a woe against the scribes and Pharisees, in the 25th verse? And what did Jesus mean by this? ANS. *That their religion was all* OUTSIDE SHOW: *that they were not anxious to* BE *good men, but only to* APPEAR *so.*

26 Therefore what direction did Jesus give, in the 26th verse?

27 To what did Jesus compare the Pharisees, in the 27th verse? What did Jesus say of these sepulchres?

28 In the 28th verse, Jesus tells these people their characters in plain terms—what did they *appear* to be? But what was the state of their *hearts?*

29 And these men pretended to feel a great veneration for the prophets and good men of former times—how did they show it?

30 And what were they in the habit of saying?

31. 32 But Jesus could see to the bottom of their hearts, and knew their abominable hypocrisy—then what, in the 31st and 32d verses, did he tell them? What did he mean, by calling them the children of them that killed the

prophets? ANS. *That, notwithstanding all their boasted innocence, the* DISPOSITIONS *of these men were so much like the dispositions of those that killed the prophets, that they might very properly be called their children: and they were only finishing the wickedness which their forefathers began.*

33 What, in the 33d verse, does Jesus call these people? And what follows, though put in the form of a question, means just the same as if he had told them they *really could not* escape—what?

34 This was very plain, but it was equally true; and if they thought hardly of Jesus for being so faithful, they had no right; for he tells them they will be tried—and then how will they act?

35 And what would be the awful consequence?

36 And how long would it be before this righteous judgment would come upon them?

37 In the 37th verse, what did Jesus say of Jerusalem; or rather of the inhabitants of Jerusalem? And what does Jesus say that he would often have done? How kind, and how tender!—then why *did* he not?

38 Then, as they *would not* be saved by him, what did Jesus say of their house, or temple?

39 And what did he tell them, in the 39th verse?

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the end of the world—in the mean time, against what did he caution his disciples?

5 But what occasion was there for such a caution?

6 And what kind of news might they expect to hear? Bad news indeed—yet how might not the disciples feel?

7 In the 7th verse, what terrible things are mentioned, as the signs of those times?

8 And have we now heard the worst?

9 In the midst of all these calamities, what kind of treatment might the disciples of Christ expect to receive? And why would they receive such treatment?

10 So hated and persecuted, it might have been expected that they would be true to each other—but what are we told, in the 10th verse?

11 While things were in this state, prophets would arise—what kind of prophets? And what influence would they have?

12 Thus those who would not believe the true Prophet, were justly given up to the delusions of false prophets: we need not wonder to hear that at such a time sin would greatly abound—but what effect would that have on *many of those who* professed to be *Christians?*

13 This is very gloomy; but we *feel glad, or ought to* feel glad, that *the love of all would not* grow cold—what blessing would be theirs who continued to love Christ, notwithstanding all their trials?

14 Before these calamities happened, something good would take place—what?

15 These awful desolations, by the Roman armies, were spoken of 600 years before they happened—by whom were they predicted? And who was Daniel?

16 And when these evils came, what were the Christians in Judea to do? And they did so: history informs us, that when Jerusalem was taken by the Romans, not a Christian could be found, all of them having fled to the mountains for safety—what may we learn from this? ANS. *That God takes great care of Christians; and that if we follow his directions, we need not fear, even in the midst of trouble.*

17 In the 17th verse, what direction is given? In Eastern countries, it was as common for the people to walk out on the tops of their houses, as it is for us to take a walk in a garden—but how *could* such persons escape, if they did not come down into the house? ANS. *By passing along the roofs, to the end of the adjoining houses, where was a flight of steps leading down* into the street.

18 In the 18th verse, what direction is given?

19, 20 All these things show that great haste was necessary;

we can easily suppose how much worse it would be for those who wished to escape, if these evils came upon them in winter, when the days would be short, and the roads almost impassable—but why should they pray that these evils might not overtake them on the Sabbath? ANS. *Because, on that day, their more scrupulous, but less pious companions would try to hinder them, under pretence, that by escaping they would break the Sabbath.*

21 And what is said of these tribulations, in the 21st verse?

22 And unless God, in the midst of these judgments, had remembered mercy, what would have been the consequence? But God *did* show his forbearance—in kindness to whom?

23 In those days, how would some try to deceive the people? And then what were not the disciples to do?

24 What kind of people would there be, in those days? And what would these false Christs and false prophets do? And so successful would they be, that if it were possible—what would they do?

25 But the disciples, of all others, ought not to listen to the misrepresentations of these people—why not?

26 *And, having* been warned, *what should not* the disciples *do, even if these* false prophets mentioned the exact places in which Christ was said to be!

27 How would the coming of the Son of man be?

28 That is, it would be *suddenly* —but what did Jesus tell his disciples, in the 28th verse? And what did he mean by this? ANS. *That, as an eagle is attracted by the putrid smell of a dead body, so, on account of the wickedness of the Jews, the Roman armies would attack and destroy them, wherever they might be.*

29—31 What signs of the approach of these terrible times are mentioned, in the 29th and two following verses?

32 Then Jesus spake a parable to his disciples—what is it about? When a fig-tree began to bud, how did people judge?

33 Very well; then when the disciples saw the signs which Jesus had described, how were they to judge? That *what* was near, even at the doors?

34 How soon would these terrible calamities come upon the Jews?

35 And was there *no* hope that they might not happen?

36 But, as to the *exact time* when these things would happen, neither men nor angels knew—who alone knew?

37 What days would the coming of the Son of man resemble, or be like? Who was Noah?

38 And what are we told of the days of Noah?

39 And how long did the people in the days of Noah go on in this manner of living? And so will it be at the coming of the Son of man —but, as eating and drinking and marrying, are in themselves very proper, what may we learn from this? ANS. *That even lawful things should be attended to in the fear of God, and with a deep feeling of the greater importance of death and those things which come after death.*

40 What does Jesus say, of two in the field, at the time of his coming?

41 And what does he say, of two grinding at the mill? To what custom does this last verse allude? ANS. *To the practice of grinding corn between two flat stones, which was commonly performed by two women: the practice is continued to the present time.* To what separation did Jesus refer, when he said, One shall be taken, and the other left? ANS. *To the separation of the pious Jews from their ungodly countrymen at the destruction of Jerusalem; from the evils of which, while the latter would be justly overtaken in their sin, the former would in mercy be spared.*

42 Having given his disciples a very particular account of the destruction of Jerusalem, Jesus concludes with some very serious *practical remarks*—in the prospect *of future judgments*, what did he *exhort them to do?*

43 In common life, men are not so stupid, generally speaking, as to need *much telling* to take care of themselves; at any rate, they are not so foolish as to be careless about any alarming evil of which they *know*—for instance, if a man knew when thieves were coming to his house, what would he do?

44 To be sure he would; and you would call that man a wise man —then what should *you* do?

45 What question does Jesus ask, in the 45th verse?

46 And what does Jesus say of such a servant?

47 How will such an one be blessed?

48 But now Jesus supposes that some may be bad servants—what does he suppose that such will say in their hearts?

49 And what probably would such servants do?

50 But what are we told of the Lord of such servants?

51 And what dreadful though just punishment, will the Lord inflict on all such unfaithful and wicked servants?

CHAP. XXV.

1 THIS chapter is a continuation of the discourse which was begun in the 24th chapter, and has the same end in view; namely, to make us think seriously about death and heaven and hell—to what is the kingdom of heaven likened?

2 What were the characters of these ten persons?

3 What was the conduct of the foolish?

4 And what did the wise do? What characters, in the present day, do these ten virgins represent? Ans. *By those who had no more oil with them than just enough for present purposes, are meant such awful characters as make a flaming profession of religion, without the grace of God in their hearts: and by those who had oil in their vessels, are meant those persons whose hearts are influenced by divine grace, and whose religion will therefore hold out to the end.*

5 While they waited for the bridegroom's coming, what did the virgins do?

6 And at midnight they were surprised by a cry—what cry?

7 Then what did they do?

8 And the foolish virgins found that their lamps would not burn—confused and alarmed, what did they say to their companions?

9 Of course, the others were too wise to consent to that—what did they direct them to do?

10 And they did so—but while they were gone to buy, what happened?

11 And when the foolish virgins returned, what did they say?

12 But what answer did they receive?

13 What use did Jesus exhort his *disciples to make of this* parable? To what custom does this parable refer? Ans. *To the wedding-processions in Eastern countries, which were always conducted at midnight: the torches, which were carried by young females, were made of pieces of linen, pressed close together, and constantly supplied with oil.*

14 Now follows another parable—to what, in the 14th verse, is the kingdom of heaven compared?

15 How did he distribute his property among his servants?

16 What was the conduct of the servant who had received five talents?

17 And what did he do, who had received two talents?

18 But what did he do, who had received one talent?

19 After a time, the lord of those servants returned—and then what did he do?

20 And what account did that servant give, who had received five talents?

21 And his lord commended him—how?

22 And what account did he give who had received two talents?

23 And what did his lord say to him?

24 Then came the servant who had received but one talent—and what did he say of his lord?

25 And what did he say of himself?

26, 27 And what did the lord of this servant say, in reply?

28 Then what directions did the lord of these servants give ?

29 What important truth is stated, in the 29th verse ?

30 And what was the doom of the unprofitable servant ? What may we learn from this interesting parable ? Ans. *That from those to whom much is given, much will be required ; and that those who neglect to improve even a single talent, will deserve to have their portion with sinners, in the world of misery.*

31 The remainder of the chapter is a description of the day of judgment—speaking of that day, what, in the 31st verse, is said of the Son of man ?

32 And before him will stand all nations—in what manner will the Judge divide them ?

33 To what are the righteous compared ? And to what are the wicked compared ? Where will the righteous be placed ? And where will the wicked be placed ?

34 Jesus is called a king, and very justly ; for he is " the King of kings"—what invitation will he give to those on the right hand ?

35, 36 And what part of their conduct will he kindly condescend to notice ?

37—39 Then what will the *righteous answer ?*

40 And this will not be affected *modesty, but the real truth* ; yet *esus is so very kind,* that he will *sider any thing* done to the meanest Christian for his sake as if it had been done to himself—so what will he reply ?

41 Then what tremendous sentence will the Judge pronounce on the wicked ?

42,43 And why will he pronounce this sentence on the wicked ?

44 And what will the wicked say in their defence ?

45 It is true, millions of the wicked never saw Christ, and so they could not administer to his wants ; but they had many poor Christians among them, and their not showing kindness to these Christians will prove that they had no love to Christ—so how will he answer them ?

46 Then, the sentences being passed, the different characters each go their way—who will be sent into everlasting punishment ? And who will inherit eternal life ?

Children ! these are serious things. God, and life, and death, and judgment, and heaven, and hell, and eternity, are subjects of no trifling nature. Then think seriously of them. Think of the goodness of God ; and think what you must *do* for this great God, who has been so good to you. And may he never say to any of us, *Depart, ye cursed, because ye did it not !*

CHAP. XXVI.

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man came in, with a
box of very precious ointment—what did she do with it? On whose head?

8 In those days, that was a mark of great respect: but, instead of being pleased, the disciples felt indignant—what did they ask?

9 To what purpose did they say the ointment might have been applied?

10 When Jesus understood this, he desired them not to trouble the woman—why?

11 And, in justification of the apparent waste, what did Jesus tell his disciples about the poor? And what did he say about himself?

12 Not that Jesus was unkind to the poor, but he was about to die; and surely she might be allowed to pay him a last tribute of friendship!—for to what solemn event would this mark of affection prove preparatory?

13 And though the disciples felt indignant, Jesus set a high value on this expression of love—how did he manifest this regard?

14 Then Judas left them, vexed at heart that he had not the selling of the ointment—(for he carried the purse!)—to whom did he go?

15 And what did Judas say to the priests? And how much did they agree to give him?

16 Or 75*s.* of our money—from that time, what did Judas do?

17 Of what feast do we read, in the 17th verse? Or the feast

the passover—but why was this feast called the feast of unleavened bread? ANS. *Because the Jews might not eat any other kind of bread while the feast lasted.* On the first day of this feast, what did the disciples ask Jesus?

18 And Jesus directed them to go to a certain man at Jerusalem, doubtless a friend—and what were they to say to this man?

19 And the disciples went as Jesus told them—and what else did they do?

20 And when evening was come, what did Jesus do?

21 And while they were eating the passover-lamb, what did Jesus tell his disciples?

22 Surely, they must have been thunderstruck!—what did they immediately inquire?

23 That was right; and in this inquiry, defective as they were on some occasions, the disciples set us a beautiful example—what may we learn from their conduct on this occasion? ANS. *That, instead of eagerly prying into other people's characters, we should first be anxious to know the state of our own hearts.* And what did Jesus reply, to the inquiry of the disciples?

24 Most likely, Jesus said this *in a low tone of voice,* or Judas *would never, after that,* have eaten *rom his Master's dish.* After all, *e death of Jesus* was foretold, and *s necessary for our salvation*— yet what did Jesus say of that man by whom he was betrayed?

25 To keep up appearances, Judas even dares to ask as did the other disciples—what? And what did Jesus say, in reply?

26 That was a short way of saying he had spoken *the truth:* now, it is likely, Judas left the company, and went to execute his horrid design: meanwhile, the eleven celebrate, for the first time, what is commonly called the *sacrament,* or the *Lord's Supper:* Jesus took bread, and blessed it, and brake it, and gave it to his disciples, saying—what?

27 Then he took the cup, containing wine, and gave thanks—and what then?

28 And what did the wine in the cup represent? And for what purpose was the blood of Christ shed?

29 What did Jesus tell his disciples, in the 29th verse?

30 After Jesus and the eleven disciples had sung a hymn, whither did they go.

31 Then what affecting truth did Jesus tell his disciples? And this would be a fulfilment of something that was written by the prophet Zechariah, as the solemn declaration of God himself—what is the prophecy? Whom do you suppose God meant by the Shepherd? And whom did he mean by the sheep?

32 What did Jesus say he would do, after his resurrection?

33 What did Peter say, in reply to what Jesus told them about their being offended, or stumbled?

34 Peter seemed very sure that *he* should not be offended—but what, in the 34th verse, did Jesus solemnly assure him?

35 Then Peter grew more vehement—what did he say? And who besides spake to the same effect?

36 And Jesus made no reply; but taking them at their word, went with them to the garden of Gethsemane; and we shall soon see the difference between boasting and performing: wishing to be alone, Jesus leaves the disciples by themselves—why did he wish to be alone?

37 Yet Jesus took three of his disciples with him—which three? What were the names of the sons of Zebedee? Taking these three apart from the rest, how did Jesus begin to feel?

38 So said Matthew, who wrote this account; but Jesus *felt* the anguish, and described it in much stronger terms—how? And what tender request did Jesus make to these three disciples?

39 Then he went a little way off, *about a stone's throw, and fell* on his *face, and prayed, saying*—what?

40 Then he returned to the *disciples—but in what state* did he *find them? And these* are the men who had boasted so!—having waked Peter, what cutting question, in the 40th verse, did Jesus ask?

41 Having tenderly reproved the disciples, for their apparent want of love to him, Jesus turned their attention to *themselves*, urging them to watchfulness and prayer—for what purpose? What should we learn from this? Ans. *That watchfulness and prayer must always go together; since if we watch without praying, we shall plainly prove that we think we can keep ourselves from evil; and if we pray without watching, we shall equally prove that we do not earnestly desire to be kept from evil.*

42 Then Jesus left the three disciples a second time, and prayed, saying—what?

43 When Jesus returned to the disciples again, in what state did he find them?

44 Astonishing! Jesus, however, would not disturb these boasters; but went and prayed a third time—how? *What* words, think you?

45 And he returned again to the disciples—and what did he say to them then?

46 Yet Jesus did not mean that they *should* sleep: what he said was a kind of reproach: it is as if he had said, 'I have endured the agony alone, without even a friend to cheer me, and this very hour I shall be in the hands of enemies: sleep now, if you c

And then, knowing how they would understand him, he added, Rise, let us be going—why? Then did he mean to make his escape? ANS. *No: he knew his enemies were at hand, and went to meet them; thus* LAYING DOWN *his life, and showing that he was* QUITE WILLING *to drink the bitter cup of suffering which was before him.*

47 And while Jesus was speaking, the traitor came—and who with him? Who sent them?

48 And Judas had told these people beforehand how they might know which was Jesus, saying—what?

49 Then what did Judas do?

50 And then, without exposing his hypocrisy, Jesus asked him a question which must have stung him to the very soul—what was it? Then what did the people do?

51 Then one of the disciples drew his sword—and what did he do with it?

52 That disciple was Peter, who seems now to be wide awake, and true to his Lord: this was brave, but Jesus did not desire *such* help—what did he say, in reply? What may we learn from this? ANS. *That we should submit to persecution, and even to death,* FOR OUR RELIGION, *rather than fight for it.*

53 *And if Jesus had wanted help, he could have prayed to his Father—and what would have been the effect?*

54 But what would have been the consequence of that?

55 Then what did Jesus ask the people? And, to show them that there was *no necessity* for all this, what did he tell them?

56 But why was all this permitted? Then what did all the disciples do?

57 And whither did the people take Jesus? And who were assembled there?

58 After all, Peter seemed as if he could not quite give up his Lord—so what did he then do?

59 The priests were determined, if possible, to put Jesus to death; yet they could not, for shame, do it without some kind of trial—so what did they do?

60 A very clear proof that they could not find true ones; nor could they at first find even false ones to suit their purpose: at last, some came—how many?

61 And what charge did they bring against Jesus?

62 It is true, Jesus once said something *like* that, yet not of the temple in which the Jews used to worship, but of his own body—finding, however, that he did not reply to this accusation, what did the high-priest say?

63 And still, Jesus was silent—then what did Caiphas say?

64 This was coming to the point at once; and Jesus answered the question—how?

65 That is, 'Thou hast said *the truth*:' then the high-priest rent his clothes, saying—what?

66 Then, as if he were desirous that the people should be satisfied, he asked them what they thought—and what did they say? But did they mean that Jesus was guilty of *murder*? ANS. *No; what they said was a short way of expressing their meaning, that he had done such things as* DESERVED *death.*

67 Then what cruelties did the people exercise towards Jesus?

68 And what did they tauntingly say to him?

69 The remainder of the chapter is about Peter. No doubt it was from love that he followed Jesus; but considering the very solemn warning he had received, he ought to have been praying to God in secret, instead of running into the way of temptation: while he sat in one of the outer rooms of the high-priest's palace, a young woman came to him—and what did she say to him?

70 And what did Peter say?

71 And then he went out; but he had not been long in the porch before another young woman noticed him: she did not, however, speak to Peter, but to the people who stood by—what did she say?

72 And Peter heard what she said—then what did he do?

73 *After a while,* the people *came to Peter, and told him* they were sure he was one of the disciples—why did they judge so?

74 They meant his Galilean talk: however, at once to throw off all appearance of belonging to Jesus—what did Peter do? And what happened then?

75 Whose words did the crowing of the cock bring to Peter's remembrance? What words? And, remembering those words, what did Peter do? Yes, *bitterly.* The way of transgressors is *hard.* Let this affecting history of Peter be a warning to *us.* Let us never trust to our own resolutions. It is very easy to *say* what we will do, and what we will not do; but if, instead of watching and praying, we run into temptation, all our resolutions will melt away, like snow before the fire. Watch and pray, that ye enter not into temptation.

CHAP. XXVII.

1 IN the last chapter, we read an account of the trial, or rather the mock-trial, of Jesus before the Jewish priests—in the morning, on what were the priests and elders still intent?

2 And when they had bound Jesus, to whom did they take him?

3 That is, the *Roman* governor: (for without his permission, the Jews might not put any one to death:) but before we come to the trial at the bar of Pilate, we have an account of the awful end of the

disciple by whom Jesus was betrayed—what was his name? Most likely, he expected that Jesus would not suffer himself to be taken—but when he found that he was actually condemned, what did he do?

4 And what did he say? The priests, however, cared nothing about that—what did they say to him?

5 And he *must* take the consequence: he had earned his money, but he could not keep it: in the anguish of his soul, and the bitterness of despair, he flung it down, hurried out of the temple—and what then?

6 Judas being gone, the priests began to think what they must do with the money: they would not put it into the treasury—why not?

7 This is what is called straining at a gnat and swallowing a camel: they were so very religious that they could not think of defiling the temple with what is called blood-money, while at the very time they were engaged in the murder of the Lord of life and glory!—what did the hypocrites do with the money?

8 And what name did they give to this field?

9, 10 In doing this, what prophecy *did they fulfil?*

11 And now follows the trial of *Jesus at the Roman bar*—what did *Pilate ask him?* And what did *Jesus say, in reply?*

12 Or, as we should say, Thou sayest *the truth*—but what are we told of Jesus, when the priests and elders accused him?

13 Finding that Jesus was silent, what did Pilate ask him?

14 Still, Jesus remained silent—then how did Pilate feel?

15 What feast, do you suppose is referred to, in the 15th verse? And at that feast, what was it customary for the Roman governor to do, at the request of the Jews?

16 And there was at this time in custody a most notorious wretch—what was his name?

17 So, recollecting the annual custom, what did Pilate ask?

18 And why did Pilate ask this? *Whom* had they delivered for envy?

19 Just then, Pilate's wife sent to him, saying—*what?* And it had been well if Pilate had attended to this dream—but should we in general pay attention to dreams? (*See on Chap.* ii. 13.)

20 What did the priests persuade the people to do?

21 And when, after having given them a little time to consider, Pilate asked them which they wished to be released, which did they say?

22 Then Pilate wished to know what they would have him do with Jesus—what did they say?

23 But Pilate very properly asked what evil Jesus had done—then what did they do?

24 And when Pilate saw the

all he could say would be of no use, and being afraid of a riot—what did he do?

25 This, as far as it went, was right; but Pilate had it in his power to release Jesus, and should have done so—but what did the people say, when he pretended to clear himself from the guilt?

26 And this murder was avenged on them and their children, by the most tremendous judgments ever heard of—when? ANS. *About forty years after, at the destruction of Jerusalem by the Romans; at which time, it is said, that the number of Jews crucified was so great, that there was not room for the crosses to stand, and that at length there was not sufficient wood with which to make crosses.* These Jews, however, were determined to risk all consequences, and Pilate yielded to their clamour—what is said of him, in the 26th verse?

27 Then whither did the soldiers, who attended on Pilate, take Jesus? And there, with whom did they join against Jesus?

28 And after stripping Jesus, with what did they clothe him?

29 And, in contempt, they crowned him—but with what kind of crown? And, for a sceptre, what did they put in his hand? And then, in mock submission, what did they do?

30 *And of what further brutality are we told, in the 30th verse?*

31 Having thus completed their barbarous sport, what did these people do?

32 His sufferings, however, would soon be over: it seems he was already too weak to carry his cross; and these men, determined not to disgrace themselves, seized on a stranger—for what purpose? This stranger's name was Simon—where did he live? Where was Cyrene? ANS. *Cyrene was a city on the north-west coast of Lybia, a country in Africa.*

33 Passing on, they came to a certain place, called Golgotha—what is the meaning of Golgotha?

34 And, probably with a view of prolonging our Lord's sufferings, they gave him something to drink—what was it? But when he had tasted this mixture, what would not Jesus do?

35 When they crucified Jesus, what became of his garments? Thus fulfilling a prophecy in the 22d Psalm—what prophecy?

36 Then, probably lest Jesus should be rescued, what did they do?

37 It was common to display on the cross the offence of the person crucified—what was written over the cross on which Jesus was crucified?

38 With what kind of men was Jesus crucified?

39 And what did some who passed by do?

40 And, in a taunting manner, what did they say?

41 Who else joined in mocking Jesus?

42 And on one condition they offered to believe in Jesus—what was that condition?

43 That they did not *wish* to be convinced is very clear, from the irreverent manner in which they spake of God—what did they say, in the 43d verse?

44 And some others also, though with a very bad grace, joined the general cry—who were they?

45 Now, for three hours, there was a most uncommon darkness—how far did it reach?

46 After that, Jesus cried, with a loud voice, Eloi, Eloi, lama sabachthani—what did that mean?

47 And whom did the people pretend that Jesus wanted?

48 Then what did one of them immediately do?

49 But what did the rest say?

50 But all was over: the sufferings of the Saviour, the sufferings which procured our salvation, were ended—crying with a loud voice, what did Jesus do? And what do you suppose that means?

51 At this solemn period, what remarkable happened in the temple? *And this being* at the time *of the evening sacrifice,* the priests *would know it to be* the work of *God—but of what other* strange *things do we read, in the* 51st verse?

52 And after the resurrection, these convulsions reached even the habitations of the dead—and what was the effect?

53 And that this might be a circumstance well known, what did those who rose from their graves do? What city is meant, by the holy city?

54 Now, when the Roman captain and his soldiers saw the earthquake, and the other terrible things which happened at the same time, they feared greatly — and what did they say of Jesus?

55 And it seems there were some women, beholding, at a distance—what is said of these women?

56 Among these pious women, three are mentioned in particular —who were they?

57 And it is pleasing to find that Jesus had here and there a friend among the rich: here is an account of one—where did he live? And where was Arimathea? Ans. *It is generally supposed to have been situated near Lydda, about* 20 *miles north-west from Jerusalem; though some think it was still nearer to Jerusalem.* What was the name of this rich man? And besides being rich, he was what is better, a *good* man—for whose disciple was he?

58 Of course, not one of the twelve: he was a counsellor, and had protested, but in vain, against the murder of Jesus; and as he could not do what he would,

will do what he can; so, after the crucifixion, he went to Pilate—for what purpose? At Joseph's request what did Pilate do?

59 When Joseph had procured the body, in what did he carefully wrap it?

60 And then what did he do with the body? And, before he departed, in what way did he secure the sepulchre?

61 And we are told of certain women, who wished also to join in paying the last sad tribute of affection—who were they?

62, 63 After our Lord's burial, the chief priests and Pharisees came to Pilate, and told him of something which Jesus had said when he was alive—what was it?

64 Then what did they wish Pilate to do? Why did they wish him to do this?

65 Then what did Pilate say?

66 So, having obtained leave, they went, and made the sepulchre as fast as they could—how? But how vain are the efforts of men against the mighty God! The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed; but he that sitteth in the heavens shall laugh; the Lord shall have them in derision.

CHAP. XXVIII.

1 *THE last chapter* was a very *mournful one, but* now the scene brightens. Early on the morning of the first day of the week, some who dearly loved their Saviour, came to the sepulchre—who were they?

2 And there had been a great earthquake—and what had descended from heaven? What had the angel done at the sepulchre!

3 And sitting on the stone, what appearance did the angel present to the women?

4 But how came the soldiers to let the angel roll away the stone?

5 The women would naturally feel amazed at all this—but what did the angel tell them not to do? But the keepers, who were most likely strong, stout-hearted men, were almost dead with fright—then why need not these poor, feeble women fear?

6 What did the angel tell these women, of their Lord? And what did he invite them to do?

7 O how delighted they would be! but they were not to keep the good news to themselves—for what directions did the angel give them, in the 7th verse?

8 And away they went; yet, after all, the news seemed, as we should say, too good to be true, so that, with all their joy, they could not help fearing—yet which feeling was the strongest?

9 But they need not have feared—for, as they were going, who met them? And what did he say?

them? O they must have been in raptures!—what did they do?

10 And what, in the 10th verse, did Jesus say to them?

11 Now they would run with greater joy than ever; for now they had their message, not only from the angel, but from Jesus himself—but what became of the watchmen, all this while?

12 After consulting together, what did the priests give to the soldiers?

13 Or, as we should say, a handsome bribe—for this, what did they wish the soldiers to say?

14 Surely such a silly tale as this was never before told; for the soldiers could not see what was done while they were fast asleep, you know: but, besides being such a silly story, it might come to the governor's ears—in order, therefore, to quiet their fears about this, what did the priests say?

15 And so, because they were handsomely bribed, they consented to tell the most ridiculous lie that was ever invented—but were the Jews so foolish as to believe it?

16 Now, leaving these miserable men to settle their own affairs, let us see what the history says about the disciples: in the 16th verse, *we learn that they* went into Galilee—to what particular place in Galilee, did they go?

17 And there, as he promised, Jesus met them—when they saw him, what did they do?

18 This visit of Jesus to his disciples was a visit of high importance—what, in the 18th verse, did he tell them?

19 Then he told them to go and teach all nations—and what else were they to do?

20 Still, baptism is not every thing, as some people think; the servants of Jesus must go on to teach—to teach what? And, in conclusion, what did Jesus say, to his servants? Yes; and he is with *us* too, at all times and in all places. My dear children! although we could not see him, the Lord Jesus Christ has always been present with us while we have been reading the affecting history of his life and death and resurrection; and he knows what we admired and what we disliked, he knows when we only wondered and when we adored, he knows when we wept and when we rejoiced. Nor should we forget that there is a day fast approaching, in which he will call us to account for all that we have read and heard and known of his great salvation.

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PALESTINE
MEDITERRANEAN SEA
SYRIA
TRACHONITIS
Abilene
Damascus
Sidon
Sarepta
Tyre
Caesarea Philippi
ASHER
GALILEE of the Gentiles
NAPHTALI
Upper Jordan
ITUREA
Jotapata
Ptolemais
Mt. Carmel
ZABULON
Cana
Nazareth
Mt. Tabor
Nain
Bethsaida
MANASSEH
Gergesa
Tiberias
Dalmanutha
Magdala
ISSACHAR
Gadara
Scythopolis
Salim
Enon
Bethany beyond Jordan
GAD
Samaria
Antipatris
Sychar
EPHRAIM
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SAMARIA
PERAEA
Lydda
Joppa
Arimathea
Emmaus
BENJAMIN
Ramah
Gibeon
Mizpeh
Gibeah
Jerusalem
Bethany
Bethphage
REUBEN
DAN
Bethlehem
JUDAH
DEAD SEA
PLAN of JERUSALEM
Gaza
JUDEA
IDUMEA
SIMEON
ACRA
SION
C
SCALE of MILES.
Sodom
Gomorrah

THE

CHILD'S SCRIPTURE EXAMINER AND ASSISTANT.

PART II.

OR,

QUESTIONS ON THE GOSPEL ACCORDING TO

LUKE,

WITH

PRACTICAL AND EXPLANATORY OBSERVATIONS,

SUITED TO THE CAPACITIES OF CHILDREN.

BY J. G. FULLER.

THIRD EDITION.

Whoso readeth, let him understand." Matt. xxiv. 15.
And Philip said, Understandest thou what thou readest? And he said, How I, except some one should guide me!" Acts viii. 30, 31.

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MDCCCXXVI.

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QUESTIONS, &c.

ON

HE GOSPEL ACCORDING TO LUKE.

was the Evangelist Luke? ANS. *Probably, a physician who resided h, the chief city of Syria; the same person whom the apostle Paul, l of his Epistle to the Colossians, calls "Luke, the beloved physician." posed that he was born of Gentile parents; that early in life he erted to Judaism; and that he wrote his Gospel for the use of overts, while on his travels with Paul.*

CHAP. I.

E first four verses of this are a preface, or intro- in which the Evangelist to some other writers—to —ANS. *Probably, to some ny exceeded their skill, and tories are now lost.*

d yet in one respect they ll qualified for their work at, in the 2nd verse, does y of them?

: even eyewitnesses are ays good historians; and reason or other, not here ed, Luke objected to these, refore undertook to write y himself—how was he ? To whom did Luke his history? Who was he? ANS. *Probably, a Roman: the title "Most ," is the same as is given by Tertullus to Felix, the Roman Governor,* (in Acts xxiv. 3.) *which shows that Theophilus was a person of rank. To this same individual, Luke addressed his other book, entitled, "The Acts of the Apostles."*

4 And it seems Theophilus had had a Christian education—in addressing him, what object had Luke in view?

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5 LUKE's history begins with an interesting account of the parentage and birth of John the Baptist—who was king of Judea, at this time? Where was Judea? ANS. *In Palestine, or the Holy Land; which was divided into four parts; namely, Galilee, Samaria, Judea, and Perea: Judea was the south part.* Find it in the map.* What was the name of a certain priest mentioned here? And how is he described? What were these courses? ANS.

* *This direction should be given on all similar occasions.*

About a thousand years before this, David, the king of Israel, divided the priests into twenty-four courses, or classes, which were named after the twenty-four grandsons of Aaron, whose descendants they were, and to whose family the priesthood was confined: Abia's course was the seventh. And the wife of Zacharias was also descended from Aaron—what was her name?

6 What kind of characters were Zacharias and Elizabeth?

7, 8 And for many years, it seems, they had no child; but now an angel was sent to Zacharias, with a message concerning a son —in what was Zacharias engaged, when the angel appeared to him?

9 What does Luke mean, by saying it was *the lot* of Zacharias to burn incense? Ans. *Since the first division of the priests into courses, their numbers had so increased, that at this time there were said to be five thousand priests in one course; they were therefore subdivided into smaller classes, and the service of each priest was appointed* BY CASTING LOTS.

10 While Zacharias was officiating in the temple, how were the people employed?

11 In what situation did the angel appear to Zacharias?

12 *On seeing the* angel, how did *Zacharias feel?*

13 *But he need* not have feared —*what tidings did* the angel communicate?

14 What effect would Jo birth produce in the minds of father and others?

15 What was to be the chara and conduct of John?

16 And what important w would he accomplish?

17 How would John exer his ministry? Before whom the angel say John would Ans. *Before the Lord God of Is mentioned in the 16th verse.* John, you all know, was expre *Christ's* forerunner—then what this prove? Ans. *That th man, Jesus Christ is also* About four hundred years be one of the prophets prophe concerning the birth and min of John—what prophet? *Malachi, who was the latest of Old-testament prophets.*

18 Zacharias seemed to d the truth of the angel's messa what question did he ask him

19 What was the name of angel? What was his employr in heaven? Yes, in waiting, t his will—on what errand wa sent to Zacharias?

20 And, as a visible token o truth of his message, what di say should befal Zacharias? this was a reproof—for what?

21 During this interview Zacharias with the angel, which probably he spent time in extra devotion, th were waiting without, wer

the law—how did they feel on his continuing in the temple so long?

22 And when he came out, what is said of him? But he beckoned, or made signs—then what did the people conclude?

23 When his time of officiating as priest had expired, what did Zacharias do?

26 About six months afterwards, the angel Gabriel was sent on another errand—whither?

27 And what was the name of the favoured individual to whom he was sent?

28 How did the angel address himself to Mary?

29 What effect had Gabriel's appearance on Mary?

30 But he told her not to fear—why not?

31 And he informed her she should have a son—what was his name to be?

32 What was he to be called? And what would be given to him?

33 Over whom would he reign? And how long would his reign continue?

34, 35 As might be expected, Mary wondered how all this could be accomplished—therefore what, in the 35th verse, did the angel assure her?

36 Of whom, in the 36th verse, did the angel remind Mary?

37 And, as an answer to every doubt, what, in the 37th verse, did he tell her?

38 This was sufficient—thus encouraged, what did Mary reply?

39 His errand being performed, Gabriel returned—and whither did Mary go?

40 And to whose house did she go?

41—45 During this visit to Elizabeth, some remarkable circumstances occurred to encourage Mary's faith in the message of the angel—in the 45th verse, Elizabeth, under divine influence, pronounces her blessed in believing—why?

46 And now, probably under a similar impulse, Mary expresses the joy of her heart in a song of holy thankfulness—blest as she was, whom did her soul magnify, or praise?

47 And as Mary was not proud of her goodness, so neither was she vain of her greatness—instead of indulging in self-valuation on being the mother of the Saviour, in whom did her heart rejoice?

48 How did Mary speak of the condescension of God, in connexion with this event? Nor did she undervalue such an honour—what did she suppose would be the consequent feelings of mankind towards her?

49 And she viewed this event as a display of the greatness and goodness of God: in the 49th verse, two of the Divine perfections are thus noticed—what is the first? And what is the second

50 In the 50th verse, what other perfection of God is mentioned, as displayed in the birth of Jesus? But to whom alone will this mercy be fully extended?

51 In sending the Saviour into the world, how did God manifest himself towards the proud and self-conceited?

52 How differently the same events affect different individuals! —what characters, by the coming of Christ, are lowered? And who are exalted?

53 Who, by this same event, are satisfied? And who are disappointed? What characters are here described by the term "*hungry?*" Ans. *Such as feel their needy and destitute condition without the blessings of the gospel, and therefore earnestly desire them.* And what characters are described by the term "*rich*"? Ans. *Those who are so satisfied with mere earthly good as to feel no desire after heavenly blessings.*

54 Though the coming of Christ was a blessing conferred on the world, he came especially to one particular people—how are they here described? Can you tell me *why* the Jews are so described? *In sending his Son into the world, what is God said to have remembered?*

55 Of what particular expressions of intended mercy was this wonderful event a remembrance?

56 Thus did the holy and humble Mary express her joy and gratitude: and we may reasonably suppose that the foregoing is only a *specimen* of her habitual state of mind during this visit—how long did she continue with Elizabeth? Then whither did she go? Can you remember where that was?

57, 58 Sometime after, as the angel had foretold, Elizabeth's son was born—when her neighbours and relations knew it, what did they do?

59 By what name did they propose to call the child? Why did they fix on that name?

60 But the mother objected!—what did *she* say the child should be called?

61 Then they reasoned with her—how?

62 And they asked the father what *he* would have the child called—how did they ask him? And why did they make signs? Ans. *Because Zacharias was deaf, as well as dumb.*

63 What did Zacharias require should be brought to him? Or, a *tablet*—what did he write?

64 Then what blessing was conferred on Zacharias? And what was the first use he made of his recovered speech?

65 What feeling did these things produce in the minds of the near neighbours? And how far did their fame extend?

66 The people were greatly affected by these sayings—what did they do? And what did they say, concerning John? What blessing attended him?

67 And his father Zacharias prophesied concerning him—under what influence?

68 To whom did Zacharias offer praise? And for what?

69 How did God visit his people? To whom did Zacharias intend this language to apply? Ans. *Not to his own child, but to Jesus, of whom John was the immediate forerunner.* Why is Jesus called "*A horn* of salvation, &c."? Ans. *A horn, in the scriptures, is sometimes an emblem of majesty and power; and though Jesus was born in obscure circumstances, he was descended from the royal family of David, and was in fact, "the King of kings, and Lord of lords."*

70 The coming of Christ in such glory was foretold—by whom?

71 For what purpose did Zacharias say Christ came?

72 In delivering his people from their enemies, what did the Saviour perform, or accomplish?

73 To whom, in particular, had God pledged himself?

74, 75 In what was the promised blessing to consist?

76 Then, addressing himself to *his own child,* what did Zacharias *say he should be called?* And *what would be his office?*

77 What was to be the design of John's ministry?

78 What is the origin of this salvation? And how is this mercy displayed?

79 And what were the objects of Christ's coming, which is here compared to a day-spring, or sun-rising?

80 The chapter now concludes with a brief notice of John's early life—until the time of his public ministry, where did John reside? In *what* deserts, or wilderness, think you? And what is recorded of John during this preparatory period of his life?

And if it please God to spare your lives, children, *this* is *your* preparatory season. Youth is the morning of life, and should be spent in diligent preparation for the business of the day; that at night, when removed by death, we may, through the mercy of Christ, enter into that eternal rest which is prepared for all his faithful servants.

CHAP. II.

1 TO what period does the expression, "*those days*" refer, here? And what happened in those days? Cæsar Augustus was one of the Roman Emperors—but what are we to understand by "all the world," in this place? Ans. Certainly, not the whole world; for at that time, great part of it was unknown: at most, not more than

under the government of Cæsar, which was commonly spoken of as the whole world.

2 And this tax, which Cæsar ordered, was not *actually paid* till several years after the decree was published; by which time, Judea was become a part of the province of Syria—who, at *that* time, was governor of Syria?

3 Whither did the people go, to be registered for this tax? But what occasion was there for the people to go to their own city to be taxed? Ans. *Because what is here called a taxing, was an enrolment, or register of names and circumstances, which might be made with greater accuracy at the place where the circumstances of the individuals were well known, than in other parts of the country.*

4 In the 4th verse, we read of a person named *Joseph:* now, there are several of this name mentioned in scripture—what Joseph was this? Ans. *The reputed father of Christ, because he married his mother.* In what part of Palestine was Joseph, when Cæsar published his decree? And at what place in that part? Then to what part of the land did Joseph go? And to what place in that part? How *came Joseph to go to* the city of *David, rather than to* any other *place?*

5 *And for what purpose* did he *thither?*

7 While Joseph and Mary were at Bethlehem, Jesus was born; by which one of the Old-testament prophecies was fulfilled—which? Ans. *The prophecy written by Micah, about seven hundred years before, that Jesus should be born at Bethlehem.* Yes; and there is something worthy of notice in the fulfilment of this prophecy—what? Ans. *That it was brought about, not by any contrivance on the part of Joseph and Mary, but by the decree of Cæsar that they should be taxed; for it was only in obedience to that decree, that they were at Bethlehem at that particular time.* True; and in this way the prophecies have been generally fulfilled—not by God's people endeavouring to bring them about, but by the power of God overruling the actions of persons who are strangers or even downright enemies to religion; but now we must go on with the chapter—when Jesus was born, where did his mother lay him to rest? How strange that the Lord of life and glory should be laid in a manger!—*why* did Mary lay him in a manger?

8 Perhaps, there was plenty of room in the inn; but Joseph and Mary being poor, there was no room for them: this however, was of little consequence: for was much more honoured birth than if he had been b the most splendid palace,

shall see as we go on—now read the 8th verse.

9 And one night, as these shepherds were watching their flocks, what appeared to them? Then how did they feel?

10 Yet they needed not to have been afraid—for what did the angel say to them?

11 And what *was* this good news? What place did the angel mean think you, by *the city of David*?

12 How were the shepherds to know that what the angel told them was true?

14 The fears of the shepherds having been removed, the angel was suddenly joined by a multitude of the heavenly host; praising God, and saying—what?

15 And then the angels returned to heaven—when they were gone, what proof did the shepherds give that they believed what the angels had told them?

16 And they did as they said—whom did they find?

17 And *then* what did they do?

18 When the people heard all this, how did they feel?

19 But something better is said of Mary—what?

20 And what further are we told of the shepherds?

25 Here observe the different effects produced by these events: the people in general *wondered: theirs was mere curiosity.* Mary *thought much upon them;* affection and piety prompted her to do this. The shepherds *glorified God;* for they were good men, and saw the hand of God in these things. But now we enter on another subject: in obedience to the law of Moses, Mary went to Jerusalem, to offer a sacrifice to the Lord—where was Jerusalem? Ans. *Jerusalem was in Judea, and the chief place in all Palestine, the same as London is the chief city of all England; the kings used to live at Jerusalem; and Jerusalem was the place where the temple was, in which sacrifices were offered to God.* At Jerusalem lived a person named Simeon—what is said of him in the 25th verse?

26 And this good man knew that he should not die till he had seen Jesus—how did he know that?

27 And, by the same extraordinary means, he was influenced to go into the temple at a very particular time—at what time?

28 Then, taking Jesus in his arms, what did Simeon do?

29 That is, he *praised* him—what did he say in the 29th verse?

30—32 Any one must be happy indeed, who can die in peace—but what reason, in particular, did Simeon give for being so willing to die? That is, he saw the fulfilment of the prophecies about the coming of Christ the Saviour—but what people did Simeon mean by Gentiles? Ans. All the nations beside the Jews. And why were the Jew

called the people of Israel? ANS. *Because they were the descendants of Jacob, who was also called Israel.*

33 When Joseph and Mary heard what Simeon said about Jesus, how did they feel?

34 Then Simeon blessed *them;* that is, he pronounced his blessing on them—what, in the 34th verse, did he say to Mary? What did he mean by this? ANS. *That the character and future condition of men will be determined by the feeling of their hearts towards Jesus Christ: those who reject him will fall into endless misery, while those who believe in him will rise from sin and misery to eternal glory.*

35 What did Simeon tell Mary about herself? And what did he mean by this? ANS. *He referred to the dying agonies of Jesus, which Mary would witness, and which would be more painful to her than if she were pierced through the body with a sword; for the sufferings of the mind are much worse than those of the body.*

36 In the 36th verse, we read of a good woman, named Anna—what was she? What was her father's name? The Jews, you may remember, were divided into twelve tribes—to which of these tribes did Phanuel belong?

37 Anna, it seems, was a widow—of what age? Yet, notwithstanding her great age, we read of *something very much to* her credit—*what?*

38 That *is,* she regularly attended at *all* the services of the temple—coming into the temple just when Joseph and Mary and Simeon were there, what did Anna do? Of *whom,* think you did Anna speak? And to whom did she speak of Jesus? But did not *all* the Jews look for redemption? ANS. *They all expected a Messiah, at this time; but the greater number of them only supposed that he would deliver them from the government of the Romans, and make them a great nation on the earth: though some of them, like Simeon and Anna, looked for him as a* SPIRITUAL *Saviour.*

39 When Joseph and Mary had observed all that the law required, what did they do? *Their own* city Nazareth!—but was not *Bethlehem* their own city? ANS. *Yes, in one sense it was, and Nazareth in another: Bethlehem was their own city, because they were of the family of David: Nazareth was called their own city, because at that time it was their home.*

40 Jesus, when young, grew like other children; but he became strong, not in body only, but also in spirit, or in mind—and in what was he distinguished from children in general?

41 In the 41st verse, we are informed that Joseph and Mary used to go up to Jerusalem, at least once every year—at what particular time? What was the feast of the passover? ANS. It was a feast in

remembrance of the Angel's PASSING OVER *the house of the Israelites, while slaying the first-born, in the last of the Egyptian plagues: a very particular account of this feast is contained in the 12th chapter of Exodus.*

42 Now follows an account of what happened on one of these occasions—how old was Jesus at that time? And at that time, what did Jesus and his parents do?

43 And after the feast was ended, Joseph and Mary returned —but what is said of Jesus?

44 Knowing nothing of this, what did his parents suppose? But *could* Jesus be in the company without the knowledge of his parents? ANS. *Yes, very easily; for it was common for the Jews to go up to the feast, and return, in very large companies indeed.* Having gone a whole day's journey without seeing Jesus, what did Joseph and Mary do?

45 But not finding him among their friends, what did they do then?

46 And how long were they before they found him? Where did they find him at last? And what was he doing when they found him?

47 The doctors were learned men among the Jews; and these *men, and all who* heard Jesus, *were astonished*—at what?

48 And when the parents of Jesus saw him, how did they feel? And what did his mother say to him?

49 And what did Jesus say, in reply? But Joseph, the reputed father of Jesus, was a carpenter of Nazareth, sixty miles from Jerusalem; so that *he* could not have any business to be transacted in the temple—then whom, think you, did Jesus mean, by his Father, in this verse?

50 But what, in the 50th verse, are we told of Joseph and Mary?

51 Jesus, however, was not so engaged in spiritual things, as to neglect his duty to Joseph and Mary—for what is said of him, in the 51st verse? And what should we learn from this? ANS. *That while it is our duty to attend to the work of our* HEAVENLY *Father, we should also obey our* EARTHLY *parents, and indeed all who are placed over us, in every thing that is not sinful.* And though Mary could not *understand* what Jesus said, she did not slight it, as of no consequence—for what is said of her, in the 51st verse?

52 And what more are we told of the holy child Jesus? O what a lovely character was the blessed Jesus, even when a child! Let us imitate his bright example; and as we grow older may we grow wiser, and increase in favour with God and with man.

CHAP. III.

1 THIS chapter contains an account of John the Baptist. The first two verses show very particularly *the time* when he began to preach: it was in the fifteenth year of the reign of Tiberius Cæsar, Emperor of Rome—who was governor of Judea, at the same time? And who was tetrarch of Galilee? Who was tetrarch of Iturea and the region of Trachonitis? *Whose* brother Philip? Those who have paid attention, can scarcely help knowing where Galilee was—but whereabouts were Iturea and Trachonitis? ANS. *In the north of Palestine, on the east side of the river Jordan.* Who, at this time, was tetrarch of Abilene? And where was Abilene? ANS. *In Syria, on the north of Palestine.* Now, having told me who were tetrarchs of these parts, can you tell me what tetrarchs were? ANS. *A tetrarch was a prince who governed the fourth part of a country; but sometimes it means the governor of any part of a country.*

Q And who were the Jewish high-priests, at this time? But, according to the law of Moses, there was to be only *one* high-priest *at once*—*then how* are we to account *for there being* two? ANS. *Some think that one was the high-priest, and the other his deputy, or under high-priest; but even if they were both high-priests, it is easily accounted for, by the disorder and confusion of the Jewish ceremonies at this time.* At this particular time, then, so exactly marked, the word of the Lord came to John the Baptist—whose son was he? And where was John, at this time?

3 Even John, you see, did not take upon himself the important office of a preacher without the divine command—but having received that, what did he do?

4—6 Thus fulfilling a prophecy, written about 700 years before—by whom? Read the prophecy. Now can you tell me the meaning? ANS. *The meaning is, that the preaching of John the Baptist should prepare the minds of the people for the salvation of Jesus Christ; which, in its progress, would overcome every obstacle, and wherever it was received, would remove all the evils introduced by sin.*

7 In consequence of the preaching of John, great multitudes came to him—for what purpose? But knowing their real character, how did John address them?

8 And, as it is very easy to *say* we repent, what did John require them to do? That is, *proof* of repentance—but what *is* proof of repentance? ANS. *Leaving off every thing sinful, because God forbids it; and doing that which he commands us, from love to him.* And these people were in danger of valuing themselves because they were the

descendants of the patriarch Abraham—so what did John warn them against? And what should *we* learn from this? ANS. *Not to think we are either better or safer than other children for having pious parents: indeed, unless we ourselves are Christians, that would only make our sin the greater.*

9 And what did John tell these people, in the 9th verse? But certainly he did not mean to speak of *trees* only—what do you think he meant?

10 What effect this preaching of John had upon the Pharisees and Sadducees who were present, we are not told; but it seems the common people paid attention—what did they ask John?

11 And what did John say, in reply?

12 Then came the publicans, or tax-gatherers—what did *they* say?

13 And what did John say, in reply to them?

14 Then came such as were soldiers, and enquired what *they* must do—and what did John tell them? And what may we learn from the different answers to these people? ANS. *That true religion is suited to all ranks and classes of men; and that, instead of commanding us to give up situations not in themselves sinful, it only requires that we should conduct ourselves in them with kindness and fidelity to all around us.*

15 *Being* in expectation of the *Messiah,* and hearing the preaching of John, what did the people begin to think?

16 John, however, had no wish to deceive them—so what did he say to them? Whom do you think John meant, by one mightier than himself? And when did this baptism with the Holy Spirit and with fire take place? ANS. *On the day of Pentecost; an account of which, is given by Luke, in the 2nd chapter of the Acts of the Apostles.*

17 What, in the 17th verse, does John say of Jesus? Now cannot you, without a given answer, tell me the meaning of this?

18 Was what we have read, *all* that John preached to the people?

19 And now Luke tells us something of Herod the tetrarch, though it did not happen till some time afterwards: it seems Herod was highly displeased with John—why?

20 And how did Herod show his displeasure? But why is this called Herod's crowning sin, or the sin above all his other sins? ANS. *Because it was fighting against God himself, who looks on the persecution of his servants just as if it were against him.*

21 Now the history returns again to John's baptism—who came to John, after the people were baptized? And while Jesus was praying, what happened?

22 And the Holy Spirit descended upon him; and a voice from heaven was heard, saying—

23 How old was Jesus, at this time?

24—38 The remainder of the chapter is too difficult for you to understand at present, and therefore we shall pass it by: only observing that the genealogy here given by Luke of Mary's ancestors, and that given by Matthew of Joseph's, are very important documents; since they prove that Jesus was the true Messiah.

CHAP. IV.

1 AS Jesus was returning from Jordan, after his baptism, what happened to him?

2 How long was he tempted of the devil? And having been without food all the time, how did he feel?

3 Knowing that, what did the devil desire Jesus to do?

4 In reply to this strong temptation, what did Jesus say?

5 Taking Jesus up to an exceeding high mountain, what did the devil show him?

6 And, in the 6th verse, what did he say to him?

7 That, however, was not true—but on what condition did he offer to give these to Jesus?

8 How impudent!—what did Jesus say, in reply? But did Jesus mean that *he* was the Lord God, and that therefore Satan should worship *him*? ANS. *No: For though he was God, he was man also; and he meant, that, as man,* HE *ought to worship none but God; and that therefore he could not think of doing as the devil wished him.*

9 And bringing Jesus to Jerusalem, what did the devil do? And what did he say to him?

10, 11 And he pretended to give a reason for this—what was it?

12 In reply to this, what did Jesus say? But did Jesus mean that *he* was the Lord God, and so rebuked Satan for tempting *him*? ANS. *No: he meant, that, as man,* HE *ought not to tempt God, by throwing himself from the temple.*

13 Being completely overcome, what did Satan do?

14 Then whither did Jesus go! And when there, what are we told of him.

15 And in what kind of places did Jesus teach the people? What were synagogues? ANS. *Places in which the Jews used to meet for public worship, the same as what are now called churches, and chapels, and meeting-houses.*

16 Among other places in Galilee, Jesus went to the place where he had been brought up—what was the name of that place? And on the Sabbath day, according to his usual custom, what did he do?

17—19 And there was given to Jesus a book—what book? And when Jesus had received this book, what part of it did he read?

20 Having finished reading, what did Jesus do? What is meant

by *the minister*, in this verse? ANS. *The word minister, means a servant; and the particular kind of minister mentioned here, was what we should call a sexton.* When Jesus sat down, what are we told of the people?

21 They might well be attentive; and especially when Jesus explained the meaning—what did he tell them in the 21st verse? And Jesus came to *us*, as well as to them—so what may we learn from this? ANS. *That however distressed, or even broken-hearted we may be, it will be our own fault if we are not made happy; for Jesus came on purpose to preach the gospel to sinners, to make the miserable happy, and the ignorant wise; and to deliver us from the slavery of sin and Satan.*

22 And the people bare him witness; that is, they *owned that what he said was true*—and what feeling did these things produce in their minds? And their wonder led them to inquire who it could be that said such good things—and with a contemptuous sneer, what did some of them say?

23 Knowing their thoughts, what proverb, or common saying, did Jesus say they would remind him of? In what way did he suppose they would apply this proverb?

24 But Jesus would not work *such miracles at Nazareth* as he had *at Capernaum*—why not?

25 And to justify himself in *refusing to work miracles* where they would be despised, Jesus told them of a circumstance in the days of Elijah, who is here called Elias—what was it?

26 And to only one of these was Elijah sent—where did she live?

27 Next, Jesus told them of a miracle in the days of Elisha, who is here called Eliseus—upon whom was it wrought? Now can you tell me why the names of the same persons are spelt differently in the Old and New Testaments? ANS. *Because the Old Testament was written in the Hebrew language, and the New Testament in the Greek; and these languages are so different, that the same names cannot always be spelt alike in the two.*

28 When the people had heard what Jesus said, how did they feel? But why were they so offended? ANS. *Because, in mentioning these instances of mercy among the Gentiles in former times, Jesus seemed to intimate that the blessings of the gospel also would be taken from the Jewish nation, who despised them, and be given to the Gentiles.*

29 And, rising up in a great rage, what did these people do?

30 Yet they did not accomplish their wicked designs—why not?

31 Then whither did Jesus go? And what did he do at Capernaum?

32 And the people were astonished at his doctrine—why?

33 Or, as we should say, w[illegible] he said was very forcible

impressive, or *convincing*—what are we told, in the 33d verse?

34 Saying—what?

35 Then, rebuking the devil, what did Jesus say? And what was the consequence?

36 Then how did the people feel? And what did they say?

37 What was the consequence of these miracles, as it respected Jesus?

38 From the synagogue, whither did Jesus go? Where some one was ill of a fever—who? And what did her friends do?

39 Then what did Jesus do? And what was the consequence? What proof did she give that the fever had left her? What does *ministered* mean?

40 The fame of Jesus being spread abroad, what was the consequence? And what did Jesus do to these people?

41 And devils came out of many—what did they say to Jesus? But he did not want the praises of such characters—so what did he do?

42 In the morning what did Jeuss do? Then what did the people do?

43 Yet Jesus did not comply with their desire—why not?

44 But, though Jesus did not confine himself to one *town*, it seems *he did not leave, at present*, that *part of the land of* Canaan—what *part was it?* And *afterwards*, you *know, he gave orders that* the gospel should be preached to all nations; and to each one of *us* it may be said, To *you* is the word of his salvation sent.

CHAP. V.

1 THIS chapter begins with an account of the eagerness of the people of Galilee to hear the preaching of Jesus—where was Jesus at that time? And whereabouts was the lake of Gennesareth? ANS. *Near the north of Palestine; and, (with the river Jordan which runs through it,) it divides Galilee from Perea: sometimes it is called the sea of Galilee; and sometimes the sea of Tiberias: it was about 12½ miles long, and 5 miles broad.*

2 Standing by this lake, what did Jesus see? Fishing vessels, it seems; but the men had left them—what were they doing?

3 Then Jesus entered one of these vessels—whose? And what did he request Simon to do? Then what did Jesus do?

4 When the preaching was over, what did Jesus tell Simon to do?

5 At first, Simon seemed to think it would be of no use—why? Yet he let down the net—why?

6 And what success had they?

7 The net breaking, what did they do? And their companions came—and what then?

8 When Simon Peter saw this, he was very much affected—how did he act?

9 He and his companions were truly astonished—at what?

10 Among the others, two are mentioned by name — who are they? And what did Jesus say to Simon? What do you think he meant by that?

11 And when they had brought the ships to land, what is stated, not only of Simon Peter, but of his partners, James and John?

12 Now we come to an account of a leper—was he slightly, or very much diseased? Seeing Jesus, this leper showed much earnestness about his condition—how? And there is a disease which nothing can cleanse but the blood of Jesus Christ: a disease which we have all brought on ourselves, and which, on account of its loathsome and infectious nature, is sometimes compared to leprosy—what do you think I mean?

13 Then, if the leper earnestly besought the Saviour to heal *him*, how much more earnestly should *we* pray to him to cleanse us from sin!—in answer to the prayer of the leper, what did Jesus do? And what was the consequence?

14 Then what did Jesus tell this man *not* to do? And what did he tell him to *do?*

15 But such wonderful cures could not be concealed—for what are we told in the former part of the 15th verse? *And* what was *the consequence of this report?*

16 After that, Jesus retired a little—whither? And for what purpose did Jesus go thither? As Jesus was our example, what should this teach us? Ans. *That an attendance on private prayer is as much our duty as the more public concerns of religion.*

17 One day when Jesus was teaching, there were present many of the Pharisees and doctors of the law, or scribes—what were Pharisees? Ans. *The Pharisees were a religious sect among the Jews, very numerous, rich, and powerful: they pretended to be more holy than all other sects; though most of them certainly were very great hypocrites.* And what were scribes? Ans. *Scribes, among the Jews, were learned men, who studied and explained the laws of God given by Moses, as well as the writings of the prophets.* From what part did these scribes and Pharisees come? And it seems they were afflicted with some bodily disease—for what happened to them while Jesus was teaching?

18 In the 18th verse, we read of some persons who were very kind to a poor man who was afflicted with the palsy—what did they do? Before *whom?*

19 But they could not gain admittance at the door—why not? Then what did they do? But this would be very awkward in our country—how is it to be explained? Ans. The houses in eastern countries

are not built like ours: they are only one story high, and are built with flat roofs, in which are trap-doors, leading to the inner parts of the house; and, most likely, it was through one of these doors that the man was let down.

20 What did the conduct of these people show? Perceiving their faith, what did Jesus do?

21 And this was noticed by the scribes and Pharisees, who were always on the watch against our Lord—what did they charge Christ with? And why did they suppose he was guilty of blasphemy, in forgiving sin?

22, 23 They did not, however, complain openly and fairly: but, as Matthew tells us, "within themselves"—then, as Jesus could not hear their reasoning, how did he discover it? And perceiving their thoughts, what did he say to these scribes and Pharisees? And do you think he perceives the thoughts of any one now?

24 And what did he say to the afflicted man? Why did he say this?

25 And what was the immediate effect, on the man?

26 And what effect did this miracle produce on the minds of the people?

27 *After* these things, Jesus, *we are told,* met with a publican, *named Levi,* or as he was *sometimes called,* Matthew—what were *publicans? Ans. The publicans which are mentioned in the New Testament, were not such as kept public-houses, but persons who gathered the public taxes, which the Jews were forced to pay to the Romans.* When Jesus saw Matthew, or Levi, what did he say to him?

28 And what did Matthew immediately do?

29 And he made a feast at his own house, for a very large company—what kind of people were his guests?

30 Jesus and his disciples being present at this feast, the Pharisees murmured—what did they say?

31 Though this was said to the disciples, Jesus chose to answer it—what did he say? Whom do you think Jesus meant by those who were *whole?* And whom, by those who were *sick?* And whom, by *the Physician?*

32 Jesus did not come to call the righteous, or those who were free from sin—whom did he come to call? And to what did he call them? What did Jesus mean the Pharisees to understand by this? Ans. *That as no one could find fault with a physician for attending to sick people, rather than to those who were quite well; so* THEY *ought not to be offended with* HIM, *for calling the publicans and sinners to* repentance, instead of such holy and righteous men as they fancied themselves to be.

33 One kind of opposition failing, the enemies of Jesus

ther—in the 33d verse, what they say?

4, 35 And what did Jesus say, eply? What is the meaning of ? Ans. *That it could not be ected that Christ's disciples should for he was with them; but when as crucified, then they should fast, John's disciples did, whose master in prison.*

6 Then Jesus spake a parable hese scribes and Pharisees—it is a parable? Ans. *A parable, he New Testament, is something plain and easy, about things that en in common life; but which con- a hidden meaning about spiritual s.* What was this parable? what did Jesus mean? Ans. *as old and new cloth would not ich other; so the old Jewish re- as corrupted by the Pharisees, not at all agree with the new introduced by Jesus Christ.*

-39 Now read the last three of this chapter. Can you how it is that new bottles ter than old ones? Ans. *tles used in those days were of glass, as ours are; but of of animals, and were very burst when they become old, ere not fit to put wine in, was working.* And what lesson may we learn parable? Ans. *That, in Christ's disciples, we must old sinful practices, and rs, and pray that God would give us new hearts, new mar and new desires; that thus we may new creatures in Christ Jesus.*

CHAP. VI.

1 THIS chapter begins with an account of Jesus and his disciples passing through a corn-field on a Sabbath-day—and what is said of the disciples? But was it not wrong in them to pluck the corn? Ans. *No; for there was a law among the Jews, which said that people might eat as much as they pleased in a corn-field and a vineyard; only they might not carry any away.*

2 But this being done *on the Sabbath-day*, what did some of the Pharisees say to the disciples?

3, 4 Jesus answered for his disciples—what, in the 3d and 4th verses, did he ask these Pharisees? What was the shew-bread, which David, from necessity, took? Ans. *Bread which God ordered to be made every week for the service of the temple.*

5 What, in the 5th verse, did Jesus say to the Pharisees? What may we learn from the whole narrative? Ans. *That in cases of* NECESSITY, *we may do some things on the Sabbath-day, which otherwise ought to be done on other days only.* But what necessity was there that the disciples should pluck the ears of corn at this time? Ans. *Because, as Matthew* tells us, they were hungry.

6 Now we have an account of what happened on another Sabbath

day—where? And who, in particular, was there?

7 Then what did the scribes and Pharisees who were present do? *Whom* did they watch? And what was the reason of their watching our Saviour?

8 Though Jesus knew the wicked thoughts of these scribes and Pharisees, he did not fear them—what did he say to the man with a withered hand? And what was the consequence?

9 Then what did Jesus say to the scribes and Pharisees? To these questions, however, no answer is made—how are we to account for this? ANS. *They were questions addressed to* THE CONSCIENCE, *to which an audible answer was not expected: answers to such questions are to be given by people* IN THEIR OWN MINDS. Certainly, an audible answer was *not* expected—but what is the meaning of *audible*?

10 Well, as Jesus did not expect an answer to his questions, what did he say to the man with a withered hand? And the man did so—and what was the consequence?

11 Then what is said of the scribes and Pharisees? Now tell me—what may we learn from this *narrative*? ANS. *Two things*: First, *That works of* MERCY *may be done on the Sabbath-day; and Secondly, That some who object to them as a breach of the Sabbath, are hypocrites, whose pretended attachment to holiness is intended to hide the enmity of their hearts against the religion of Jesus Christ, who is more pleased with works of mercy than with all the forms and ceremonies that were ever invented.*

12 Now follows an account of our Lord's calling his twelve apostles—but *before* he entered on this important work, what are we told of him? And what should we learn from this? ANS. *The importance of private prayer: if Jesus would not engage in important undertakings without earnest prayer; surely we ought to acknowledge God in all our ways, that he may direct our steps.*

13 When the morning came, Jesus called his disciples together, and from among them he chose twelve for a particular work—what were these twelve called? What is the difference between a disciple and an apostle? ANS. *A* DISCIPLE *is a* LEARNER, *or one that holds the religious principles of some great leader: the twelve disciples whom Jesus selected were called* APOSTLES, *because they were* SENT FORTH, *or especially appointed, to preach the gospel to all nations. Every* CHRISTIAN *is Christ's* DISCIPLE; *but* MISSIONARIES *are most like the* APOSTLES.

14 In the 14th verse, are the names of six of the disciples whom Jesus selected for apostles—what are they? As, in the next verse there is another disciple mentioned

named *James*, can you tell me whose son the James mentioned in *this* verse was?

15 In the 15th verse, are the names of four others—what are they? How does Matthew, in the 10th chapter of his Gospel, describe the last of these four disciples?

16 In the 16th verse, are the names of the remaining two; men of nearly the same name, but very different characters—how is the first Judas described? And what does *Matthew* call this disciple? And this disciple wrote one of the Epistles—can you tell me which? And what is said of the other Judas, called Judas Iscariot? To what particular event does that refer?

17 The calling of the apostles took place in a mountain, where Jesus had been praying all night: when he came down from this mountain, he found a great multitude of people—from what parts? Whereabouts were Tyre and Sidon? ANS. *On the sea-coast, south west of Syria, or just above that part of Palestine called Galilee?* What was the object of these people, in coming to Jesus?

18, 19 And they were not disappointed—for what are we told, in the 18th & 19th verses?

20 As, however, they came to *hear* Jesus, *as well as to be* healed; *after Jesus had healed* them, he preached to them: he began by pronouncing blessings on particular characters—who, in the 20th verse, are said to be blessed? What kind of characters did Jesus mean by *the poor*? ANS. *Those who are* SPIRITUALLY *poor; those who are willing to own themselves unworthy of the least mercy, and to receive the blessing of salvation as a free gift.* What blessing belongs to such characters?

21 On whom did Jesus next pronounce a blessing? What kind of hunger is meant here? ANS. *A strong desire after spiritual blessings.* How will such be blessed? Next, who does Jesus say shall be blessed? Who weep for what? ANS. *For sin, whether in ourselves or others.* What blessing is promised to such? But what is meant by *laughing*? ANS. *Not sinful, or foolish mirth; but solid and serious joy and rejoicing.*

22 Who, in the 22nd verse, are said to be blessed?

23 And in the 23rd verse, they are told to rejoice—why? And Jesus speaks of some in former times who had received the same kind of treatment—what were they? And what were prophets? ANS. *The prophets were good men whom God appointed to reveal his will, and to tell beforehand what would take place, especially about Jesus Christ.*

24 Now, having pronounced blessings on some, Jesus proceeds

to pronounce woes on the opposite characters—on whom, in the 54th verse? Whom did Jesus mean, by the *rich*? ANS. *Those who trust in their own righteousness, instead of the righteousness of Jesus Christ, for salvation.*

25 Then a woe is pronounced against those who are *full*—what kind of characters are meant here? ANS. *Those who are so satisfied with the good things of this world as to neglect heavenly blessings.* A woe is also pronounced against those who *laugh*—what kind of characters did Jesus mean? ANS. *Those who are never grieved on account of sin, but who rejoice in iniquity, and are glad to see the people of God in trouble.* And what will be the end of such people?

26 Against what kind of people is a woe pronounced, in the 26th verse? But is not the good opinion of our fellow-men desirable? ANS. *Yes, it is, if we can have it without losing the favour of God; but generally, in order to have the good opinion of all the wicked, we must become wicked ourselves; and therefore to have their good opinion would indeed prove a curse to us.*

27, 28 Whom, in the 27th verse, are we told to love? Certainly we *are not called upon to approve* of *their conduct*—*how* then are we *to show our love to them*?

29, 30 What directions are given *us, in the 29th & 30th verses*? What are we to understand by this? ANS. *That we had better put up with an affront, than maliciously return evil for evil; and even do more than we think to be our duty, than not enough.*

31 The 31st verse contains what, on account of its goodness, is often called the *golden* rule—what is it?

32 In loving only those who love us, whom are we like?

33 And whom do we imitate, in doing good to those only who do good to us?

34 And whom, in lending to those only from whom we hope to receive a similar kindness in return?

35 Then what should we do? And what encouragement is there for us to do this? In doing this, whom shall we resemble: And in what shall we resemble the great God?

36 Then what is our duty towards our fellow-creatures?

37 What, in the 37th verse, are we told *not* to do? Then may we not form a judgment of our fellow-men, and even condemn what we cannot approve? ANS. *Certainly we may; for in another place we are told how to judge of them, namely, by their fruits; but in this place we are forbidden to judge* RASHLY *and* SEVERELY. And we are told to forgive—what advantage will this be to us?

38 In the 38th verse, we are exhorted to be generous and liberal—what may such characters expect?

39 Then Jesus spake a parable to the people—what did he ask? What did he mean by asking the people these questions? ANS. *To warn them against trusting to the guidance of the scribes and Pharisees, who were spiritually blind, and therefore as unfit to guide them as one blind man would be to guide another.*

40 What did Jesus tell the people, in the 40th verse?

41, 42 Read the 41st and 42d verses. Then had these people really a great wooden beam in their eye? ANS. *No: Jesus meant, that if such persons as are so very eager in finding out other people's faults were to try and find out their own, they would find they had* MUCH GREATER FAULTS, *and were therefore very improper persons to judge others; and that their conduct was as foolish as that of a man would quarrel with another for having a little splinter in his eye, while he had a great beam in his own.*

43 What sort of fruit does a good tree not bring forth? And what kind of fruit may we look for in vain from a bad tree?

44, 45 Certainly, every tree is known by its fruits: but Jesus meant all this to apply to *men*—what, in the 45th verse, did he say a good man? And what, of an *evil man?*

6 *What, in the 46th verse, did I ask the people?* What should learn *from this?* ANS. *That all who profess to be Christians are bound to prove themselves sincere, by obedience to Christ's commands.*

47, 48 In coming to hear Jesus preach, these people had done well; but in order to prove them truly wise, something more was necessary—to what, in the 48th verse, does Jesus compare those who not only hear his sayings, but *do* them? And when the floods and storms came upon that house, it could not be moved—why not?

49 To what did Jesus compare those who only heard his sayings, without doing them? And when the tempest beat against that house, what was the consequence? And what is said of its ruin? What may we learn from this? ANS. *That though Christ is the only rock, or foundation of a sinner's hopes, yet it is by building on that rock, by a life of faith and obedience, that we are secure amidst the streams of opposition and persecution in this life, and the deluge of divine wrath in the judgment-day.*

CHAP. VII.

1 WHAT sayings, think you, are referred to, in the 1st verse of this chapter? When Jesus had ended these sayings, whither did he go? And where was Capernaum? ANS. About seventy miles from Jerusalem, north-west of the sea of Galilee.

2 At Capernaum, it seems, lived a centurion—what was a centurion

ANS. *A Roman soldier, the captain of a hundred men.* What are we told of this centurion's servant?

3 And when the centurion heard that Jesus was come to Capernaum, what did he do? What may we learn from this? ANS. *That, while it is the duty of masters to act with kindness towards their servants, it is not only right but wise in servants to conduct themselves so as to endear them to their employers.*

4 At the request of the centurion, the Jews went immediately, and pleaded with Jesus—what did they say?

5 Why did they consider the centurion to be worthy of the regard of Jesus?

6—8 Then Jesus went—what truth does this teach us? ANS. *That no one will be a loser by any sincere expression of love to the people and service of God.* Before Jesus reached the house, he was met by some of the centurion's friends—what message did they bring from the centurion? What did the centurion mean by this? ANS. *That as easily as he told his servants to go, so easily could Jesus command the disease to go; and as sure as his servants obeyed him, so sure would the disease obey Jesus, without his having the trouble to go to the house.*

9 *When Jesus heard what the centurion said, how did he feel? And, turning to the people, what did he say?*

10 Nor did Jesus suffer such faith to go unrewarded—when the centurion's messengers returned, what did they find?

11 The next day after Jesus had cured the centurion's servant, whither did he go? Where was Nain? ANS. *About twenty miles south-west of Capernaum.* Who went with Jesus, to Nain?

12 Coming near to the city, what did they see? The only son of his mother—and what was she? Yet had she *no* friends?

13 When Jesus saw this poor woman, how did he feel? And what did he say to her?

14 And the kindness of Jesus did not consist in words only—for what did he immediately do? And what did the bearers do? Then, speaking to the corpse, what did Jesus say?

15 And what was the effect on the dead man? A little before, you know, Jesus had told the poor afflicted mother not to weep; but now what he did would cause her to weep for joy—what was it?

16 What effect did this miracle produce on the people?

17 Of course, this miracle would be the common subject of conversation at Nain—but where besides was it talked of?

18 All this time, John the Baptist was in prison—then who told him what things had taken place?

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And where was Capernaum? Ans.
About seventy miles from Jerusalem,
north-west of the sea of Galilee.

2 At Capernaum, it seems, lived
a centurion—what was a centurion?

with him—being invited, what did Jesus do? What should this teach us? Ans. *That we may associate even with those who are not good people, when we are likely to do them good without receiving injury ourselves, and when this is our desire; but not otherwise.*

37 While Jesus was at this Pharisee's house, a woman, who had been a very great sinner, came—and what did she bring with her?

38 What did she do at the Pharisee's house? Whose feet? How could she do this while Jesus sat at the table? Ans. *In eastern countries, they did not at that time, sit, as we do; but lay in a reclining posture to eat, leaning on one arm; so that she could very easily do as is here described, the feet of Jesus not being under the table, but at the end of the couch on which he was reclining.*

39 When the master of the house saw what the woman was doing, and that Jesus allowed it, what did he say within himself?

40 And though the Pharisee said this only to himself, Jesus knew his thoughts, and answered him—by what name did he address him? And Jesus intimated his desire of conversing with him—then what did Simon say?

41 And Jesus mentioned a case *of a creditor who had* two debtors *—how much did one owe?* And *how much did the other owe?*

42 *And neither of these debtors were able to pay*—then what did the creditor do? And having stated the case to Simon, what did Jesus ask him?

43 How did Simon judge? Was he right or wrong, in his judgment?

44—47 Then, turning to the woman, what did Jesus say to Simon? And what may we learn from all this? Ans. *That our love to Jesus Christ will be just in proportion as we think ourselves sinners: if, like this poor woman, we feel ourselves to be great sinners, like her we shall love much: if, on the other hand, like Simon, we fancy we are but little sinners, like him we shall care very little for the Saviour of sinners.* Yes, and we may learn something else—what? Ans. *That we shall be judged, not only according to what we do, but also according to what we leave undone.*

48 Having reproved Simon, for thinking highly of himself, and so meanly of the woman, and of him too for allowing her to do as she did, what did Jesus say to the woman?

49 That would be delightful news to her—but what did some of Simon's guests say about it?

50 Without noticing their murmurs, what further did Jesus say to the woman? And what may we learn from this? Ans. *That, however great and however many our sins may be, yet if, like this poor woman, we do but love the Lord Jesus Christ, we shall certainly obtain divine forgiveness.*

CHAP. VIII.

1 THIS chapter begins with an account of our Lord's preaching the gospel in the cities and villages of Galilee—who were with him? The twelve what?

2 And certain women also, one of whom is mentioned particularly—who was she?

3 What were the names of some others? Of what act of kindness are we told in these good women? To whom did they minister?

4 Now follows an account of some things which Jesus taught the people—in what way did he teach them? What is a parable? (*See on Chap. v. 36.*)

5 The first parable is about a sower—as he sowed his seed, where did some of it fall? And what was the consequence?

6 Where did another part of the seed fall? And when it came up, it withered—why?

7 And some fell among thorns—and what then?

8 And the rest fell upon good ground—what are we told of that? Having related the parable, what did Jesus say? And what did he mean by this? ANS. *That they should* PAY GREAT ATTENTION *to what they heard.*

9 Then what did the disciples ask Jesus?

10 And *what did Jesus say*, in *reply?*

11 Yet if the Jews in general had *wished* to know the meaning, doubtless Jesus would have explained it to them, as well as to the disciples—what did he mean by the seed that was sown?

12 What did Jesus mean, by the way-side, and by the fowls of the air devouring the seed?

13 Some seed, you know, fell on a rock—what kind of people did Jesus mean by the rock?

14 And what kind of people are described as receiving seed among thorns?

15 And who are they that received seed on good ground? What may we learn from this parable? ANS. *That the effect of the gospel depends more on the state of the heart than on any thing else: if therefore we wish it to do us good, we should pray earnestly to God to prepare our hearts to receive and love and obey it, to the end of our lives.*

16 What did Jesus tell the people, in the 16th verse?

17 And in the 17th, he gives a reason for this—what is it? And what is the meaning of these two verses? ANS. *That though Jesus instructed his disciples in a manner privately, or secretly, by speaking to them in parables, yet they were not to keep their knowledge to themselves; which would be as wrong as for people to put a candle under any thing to hide it: for at some future period that which was now delivered to them*

privately should be published all over the world.

18 And then Jesus added, Take heed therefore, how ye hear—why? And what should we learn from this. ANS. *That those who value the privileges with which God has blest them, will receive still more and greater; while those who slight them, instead of receiving more, will be deprived of those they already have.*

19 Of whom do we read, in the 19th verse? Of *whose* mother and brethren? And what do we read about them?

20 Perceiving this, what did some of the people do?

21 In reply, what did Jesus say? What did he mean by this? ANS. *That he looked upon those who obeyed the will of his heavenly Father, with as much affection as he felt towards his nearest and dearest relatives.*

22 Now we have an account of something which happened at sea—going into a ship, with his disciples, what did Jesus say to them? To the other side of *what* lake, think you?

23 And they went—but, as they sailed, what is said of Jesus? And this in a storm—what was the consequence of this storm?

24 That is, they were in great *danger of sinking*—and Jesus being *asleep in such* circumstances as *these, what did the* disciples do? *Then what did Jesus do?* And *what were the effects?*

25 Having calmed the storm, what did Jesus say to the people in the ship? And with astonishment what did they say to each other?

26 Having crossed the lake of Gennesareth, in what country did Jesus and his disciples land?

27 As Jesus was landing, a man met him—what are we told of this man?

28 When he saw Jesus, what did he do? By what name did he address Jesus? And what did he request of him?

29 Or rather, it was the unclean spirit who said this, in reply to a command from Jesus—what command? In what way did the unclean spirit influence the man?

30 In the 30th verse, what did Jesus ask the unclean spirit? And what was the answer to this question?

31 Then the devils besought Jesus—what was their request?

32 And seeing a herd of swine feeding, what did the devils desire then?

33 And Jesus allowed them—when they entered the swine, what was the consequence?

34 Then what did the keepers do?

35 On hearing this, the people flocked to see what was done—what did they see? Then how did they feel?

36 On the people coming to inquire into this mysterious affair

What do we read of those who saw the whole?

37 On hearing what had happened to the swine, what did the Gadarenes do? What led them to make this request? Then what did Jesus do?

38 In the 38th verse, what are we told of the man out of whom the devils had departed?

39 This was a natural request; and yet Jesus sent him away, saying—what? Then what did the man do? And what should this teach us? ANS. *That it is the duty of those who have received mercy of God to tell of his goodness to their neighbours and friends, and so to persuade them to love him and serve him.*

40 Though the Gadarenes had earnestly desired our Saviour to leave him, we are glad to find that here were others of a different mind—what is said of the Galileans, when Jesus returned to *them?*

41 Now we have an account of something that happened at Capernaum — where was Capernaum? (*See on Chap.* vii. 1.) At Capernaum a man came to Jesus—what was his name? And whas was he? When this man came to Jesus, what did he do?

42 Why did Jairus want Jesus to go to his house? And as Jesus went, what are we told?

43 And *among the* people was a *woman who had been* greatly afflicted—how long? And what made her case more pitiable still?

44 She did not apply to Jesus as the ruler of the synagogue did—what then did she do? And what was the effect?

45 Then Jesus asked a question —what? And when the people denied that they had touched Jesus, what did Peter and the other disciples say to him?

46 Jesus, however, was certain some one had touched him—what made him feel so confident?

47 And when the poor woman found that she was discovered, what did she do?

48 Poor woman! there was no cause for her thus to tremble; for Jesus was always kind to those who put faith in him—what did he say, to encourage her?

49 While Jesus was speaking, a messenger arrived from Jairus's house—what was his message?

50 On hearing this, what did Jesus say?

51 On coming to the house, Jesus went into the room where the ruler's daughter was; but with him no one was permitted to go, except—whom?

52 And seeing them weep, what did Jesus say? But was not she really dead? ANS. *Yes, she was: but Jesus said she was asleep, because, as he intended to raise* her immediately to life again, her death only resembled a short sleep.

53 Believing, however, that she was dead, how did these people treat Jesus?

54 It was right that persons who acted thus should not be spectators of the miracle which he was about to perform—how therefore did Jesus act towards them? And then what did he do!

55 And what were the effects?

56 And her astonished parents were doubtless anxious to spread the good news—but what did Jesus command them? An evident proof that Jesus was more anxious to do good than to have it known. Let us imitate his example.

CHAP. IX.

1 IN the sixth chapter, we read of the calling of the twelve disciples—can you remember what they were called, in distinction from the other disciples? And what is the difference between a disciple and an apostle? *(See on Chap.* vi. 13.) Having called these twelve disciples together, what power did Jesus give them?

2 And what were they sent to do?

3 Nor were they to be anxious about the things of this life—for what directions were given them, *in the* 3d verse?

4 *What directions* were given *them, in the 4th* verse? What did *Jesus mean by this?* ANS. *That having been made welcome in one family, they were not to be discontented, and go about from house to house, in search of better accommodation; but to remain where they were first made welcome till they left the place.*

5 But if, in any city, the disciples were not made welcome, what were they to do when they left that city?

6 Having received their directions, (which are narrated more largely by Matthew,) what did the apostles do?

7 Now we have a short notice of Herod the tetrarch—what was a tetrarch? *(See on Chap.* iii. 1.) When Herod heard of the fame of Jesus, how did he feel? Why did he feel perplexed?

8 Yes, John whom he had murmered; but some were of opinion that another person had appeared—who was this? And what did others suppose?

9 But what did Herod say? And being much perplexed about this mysterious affair, what did Herod desire? To see *whom?*

10 Now, leaving Herod, the history returns to the apostles; on their return from their mission, they told Jesus what they had done—then what did Jesus do? Where was Bethsaida? ANS. *There were two places of that name: one* was at the north-east point of the sea of Galilee. The other, on the west-side of the sea of Galilee, a few miles south-west of Capernaum; the former is the Bethsaida mentioned here.

11 When the people knew whither Jesus was gone, what did they do? And what did Jesus do?

12 Towards evening, the twelve disciples came to Jesus—what did they wish him to do? And why did they propose this?

13 Certainly, this was very thoughtful—but what did Jesus say, in reply? To this they seem to object, though not without giving a reason—what reason did they give?

14 Why—how many people were there present? Yes, beside women and children—yet what did Jesus tell his disciples to do?

15, 16 Of course, the people were very willing to sit down, because they expected that something would be done for them; nor were they disappointed; for Jesus distributed bread among his disciples—for what purpose? And having first done what, himself?

17 And, after all had had enough, how much was there left?

18 One day, Jesus was alone with his disciples—doing what? Then Jesus put a question to them—what was it?

19 And what did the disciples say, in reply?

20 Then what did Jesus ask them? Peter, answering in the name of all, said—what?

21 This was quite true—yet what injunction *did Jesus lay upon the disciples?*

22 And what did he tell them, in the 22d verse?

23 In the 23d verse, what does Jesus enjoin upon those who would come after him; that is, who would be Christians?

24 What did he say of the person who is intent on saving his life? But what is the meaning of this? ANS. *That he who is so careful of his life as to keep out of danger when duty to Christ calls him into it, shall, with all his care, find himself a loser; for, though he may save his* LIFE *a few years, he must die sometime, and then he will lose his* SOUL. And what is said of the person who is willing to lose his life for Christ's sake? And what does this mean? ANS. *That he who is willing to brave all dangers, and to risk even his life from love to Christ shall be a gainer; for though he may die in the service, he shall receive* EVERLASTING *life.*

25 What did Jesus say, in the 25th verse? And what did he mean by this? ANS. *That it would not be any advantage; but on the contrary, a very great loss.*

26 What does Jesus say respecting the person who shall be ashamed of him and his words?

27 What did Jesus tell his hearers, in the 27th verse? To what period did he refer? ANS. *To the general spread of the gospel, which took place after his* resurrection, *but more especially after the destruction of* Jerusalem, *by the Romans.*

28 In the 28th verse, we read that Jesus went up into a mountain —for what purpose? And whom did he take with him?

29 And as he prayed, what happened?

30 And behold two men talked with him—who?

31 What a glorious appearance! —but what was the subject of their conversation? What does *decease* mean?

32 During this conversation, in what state were the disciples? And when they awoke, what did they see?

33 On the return of Moses and Elias to heaven, one of the disciples addressed Jesus—which? And what did Peter wish to do?

34 While Peter was speaking, what happened? Then how did the disciples feel?

35 From this cloud a voice was heard—whose voice, think you? Then what did God say?

36 When the voice was past, and Moses and Elias, and the glory by which our Lord had been surrounded, had disappeared, what are we told of the disciples?

37 The next day, as Jesus and his disciples came down from the mount of transfiguration, what are *we told?*

38, 39 And one of these people *in particular* desired the attention *of Jesus*—*what* did the man say *about his child?*

40 And it seems that the man had before this applied to some persons to relieve his child—who were they? And why did not the disciples cast out the unclean spirit?

41 Hearing all this, what did Jesus say?

42 And even while they were bringing this young person, what happened? Observing this, how did Jesus treat the unclean spirit? And what did he do for the child?

43 Then how did the people feel?

44 But while the people were wondering, what did Jesus say to his disciples?

45 It appears that the disciples did not enter into the meaning of this; but they might have asked Jesus—why did they not?

46 In the 46th verse, we read of a dispute among the disciples—what was the subject of it?

47 Perceiving the thoughts of his disciples, what did Jesus do?

48 And what did Jesus say of the person who received such a child in his name? And what of the person who thus received *him*? And what reason did he give for this? What may we learn from this? ANS. *That to be humble is* the way to be truly great.

49 What, in the 49th verse, did John say to Jesus?

50 But what did Jesus say, in reply? And what should this teach

us? ANS. *The impropriety of opposing our fellow-christians, who do not believe exactly the same things as we do: if they are not opposed to* CHRIST, *we ought not to censure them.*

51, 52 Now we have an account of something which took place the last time Jesus went up to Jerusalem: it seems he sent some of his disciples on before him—whither did they go? For what purpose did they go thither? Then, as Jesus was going to Jerusalem, and Samaria was in the way thither, in what part of Palestine do you think he was before he set out on his journey?

53 But the people of the village would not receive Jesus—why not? But why should that be an objection? ANS. *The Samaritans hated the Jews exceedingly; and finding that Jesus was going to worship at Jerusalem, their zeal for their own particular place of worship was so strong, that they even refused him the common offices of civility and humanity.*

54 And James and John, the disciples of Jesus, were equally zealous for *their* religion, and strongly resented this ill treatment —what did they request of Jesus? On what occasion did Elijah command fire to come down from heaven? ANS. *When Ahaziah, king of Israel, sent his soldiers to apprehend him, because he had reproved him for sending to inquire of a heathen god, instead of the God of Israel: an account of which is contained in the 2d chapter of the Second Book of Kings.*

55 Wicked, however, as were the Samaritans, Jesus did not approve of what his disciples proposed—what did he say to them, respecting themselves?

56 And what, in the 56th verse, did Jesus say of himself? What should the reproof, contained in these two verses, teach us? ANS. *That it is possible to be very zealous against that which is wrong, and even for that which is right, and yet in that very zeal we may discover a wrong spirit, a spirit quite opposed to that love which Jesus manifested in coming into the world to save sinners.* Then when we see people in an error, should we agree with them? ANS. *No; we ought always to oppose error; yet we should feel love towards those who are deceived by it, and kindly try to convince them of the truth.*

57 As Jesus and his disciples were passing along, a certain man stopped our Lord, and said to him —what?

58 And what did Jesus say, in reply? And what does this answer prove? ANS. *That Jesus Christ was what he pretended to be: an impostor would have carefully hidden all the difficulties and wants which attended his followers.*

59 Jesus desired another man to follow him—what reply did the man make?

60 Then what did Jesus say to him? What did Jesus mean, by the dead burying their dead? ANS. *That those who were dead in* SIN, *that is, those who do not live in the service of God, were competent to attend to worldly concerns; but those whom he called to more important duties, must not neglect the latter for the sake of the former.*

61 In the 61st verse, we read of a person who does not make any objection to follow our Lord, but wishes to do something else first—what?

62 And what reply did Jesus make to that? And what should this teach us? ANS. *Not that we should neglect our earthly parents, or cease to feel a great affection for them; but that the service of God should have our immediate and our best regard; and having once entered it, we ought to continue in it.*

CHAP. X.

1 THE last chapter began with an account of our Lord's sending out twelve of his disciples to preach the gospel: here we read of seventy more being appointed, and sent out two and two—into what places?

2 What important truth did Jesus tell them, in the 2d verse? Then *what duty did he enjoin upon them? What kind of a harvest,* think you, *did Jesus mean?*

3 In the 3d verse, what did *Jesus say to these disciples?* And what did he mean by that? ANS. *That the people among whom they were going were very powerful and cruel, and as much opposed to them as wolves are to weak and defenceless lambs.*

4 What directions did Jesus give these disciples, in the 4th verse? Then did he mean to forbid the exercise of common civility? ANS. *By no means; but it was common with the Jews to salute every man they met on a journey, and sometimes this ceremony proved a considerable hindrance; and, as the errand of the disciples was of great importance, Jesus did not wish them to be hindered by the excessive practice of useless ceremonies.*

5 On entering a house, what were the disciples to say?

6 And if the family were peaceably disposed, what then? But if not, what then?

7, 8 In the 7th and 8th verses, what directions does Jesus give his disciples? These directions are something similar to those given to the twelve apostles, in the 9th chapter—what is the meaning? (*See on Chap.* ix. 4.)

9 What benefits were the disciples to confer, in return for the kindness of the people?

10, 11 But suppose they entered a city, the people of which would not bid them welcome, what were they to do?

12 What did Jesus say of such a city? Whereabouts was Sodom

ANS. *Sodom and Gomorrah are supposed to have stood in that part of Palestine called the Dead Sea; the water of which, though very clear, is so exceedingly salt, that fishes cannot live in it; and from this circumstance it is sometimes called the Salt Sea, or The Sea of Sodom.*

13 In the 13th verse, Jesus pronounces a solemn woe on two places in particular, or else, as some suppose, on one place having two names — what were they? Where were Chorazin and Bethsaida? ANS. *On the northern coast of the sea of Galilee.* Why was a woe pronounced upon Chorazin and Bethsaida? And where were Tyre and Sidon? *(See on Chap. vi. 17.)*

14 Whose case will be the most bearable in the day of judgment—that of Tyre and Sidon, or that of Chorazin and Bethsaida?

15 In the 15th verse, what did Jesus say of Capernaum? What may we learn from this? ANS. *That in proportion to our advantages will be our condemnation if we slight them; and so if at the great judgment day, it shall be found that we have rejected the gospel way of salvation, it will be more bearable for heathen children, who never heard of Jesus Christ, than it will be for us.*

16 And though Jesus Christ is not now on earth, yet he has sent us ministers and *teachers*; and if *we attend to them, he will* consider it attending to him—but if we despise them, what then? And what is said of those who despise Christ?

17 Now we read of *the return* of the seventy disciples, and they seem full of triumph—why?

18, 19 Then, in the 18th and 19th verses, what did Jesus say to them? And what did he mean them to understand by this? ANS. *That the success which they had already enjoyed, in resisting the influence of Satan on the bodies of men, was only the beginning of their triumphs; and that Satan would also be conquered in his attacks on the souls of men.*

20 Yet, in the 20th verse, Jesus checks the triumph of these disciples, or rather directs it to a right object—instead of being so overjoyed at the power he had given them, in what should they rather have rejoiced? And what should this teach us? ANS. *To feel more joy if we have reason to believe we are real Christians, than if we could work miracles.*

21 At that time, Jesus rejoiced exceedingly, and what did he say? And what is the meaning of this? ANS. *That God keeps back his best blessings from those who think they are so wise and so good that they can do without them; and gives them to those who own themselves, to be, like babes, entirely dependant on him.*

22 Who delivered all things to Christ? Who alone knoweth the

Son? And who alone knoweth the Father?

23 That, it seems, was said publickly—then, turning to his disciples privately, what did Jesus tell them?

24 Above whom were they blessed? And in what? And we are even more blessed—why? Ans. *Because we have seen and heard still more of the spread of the gospel than they saw and heard.*

25 In the 25th verse, we read of a certain lawyer (that is, one who studied and explained the laws of Moses—standing, up, what did this lawyer do? Whom did he tempt? What question did he ask Jesus?

26 And Jesus answered him as if the question had been asked sincerely, by asking two other questions—what were they?

27 What was this lawyer's answer?

28 Then what did Jesus say, in reply?

29 Passing over that part which related to love to God, and wishing to justify himself, what question did the lawyer ask, in the 29th verse?

30 In answer to this question, Jesus told a very interesting tale, about a certain man who went from Jerusalem to Jericho—where *was Jerusalem? (See on Chap. ii. 25.)* And where was Jericho? *Ans. In Judea, about 14 miles north-east of Jerusalem: the country between these two places was much infested with desperate robbers; and, on account of the frequent murders committed there, it was called Adamim, a name which signifies blood.* And what are we told about this traveller from Jerusalem to Jericho?

31 And it so happened that a certain priest was passing that way—when he saw the poor wounded man, what did he do?

32 And some one else came by—what was he? What were Levites? Ans. *A people among the Jews, who were descended from Levi, one of Jacob's sons: they used to assist the priests in the sacred services of religion.* What are we told of this Levite, when he saw the wounded man?

33 Happily, some one else journeyed that way—what was he? When he saw the poor, wounded man, how did he feel?

34 And how did this Samaritan show that he felt compassionately?

35 But, being on a journey, he could not remain with the poor man—so, on leaving the inn, what did he do? The Roman penny was about 7½*d.* of our money—then how much did this gift amount to?

36 Having finished this interesting narrative, what did Jesus ask the lawyer?

37 And the lawyer made a very just reply?—what was it? Then what did Jesus direct him to do? And what may we learn from this narrative? Ans. That love to our neighbour includes love to everybody

the man who was so ill treated was a Jew, and he who had pity on him was a Samaritan, and the Jews and Samaritans were enemies; yet this Samaritan had pity on his enemy in distress; and so we should be willing to do all the good we can, even to our enemies.

38 Now we have an account of something which took place at Bethany (for that was the name of the village where Mary and Martha lived)—whereabout was Bethany? ANS. *A little less than two miles east of Jerusalem, on the Mount of Olives.* What is said of Martha, in the 38th verse? Received whom?

39 And what, in the 39th verse, are we told of her sister, Mary?

40 But Martha was all intent on providing a handsome entertainment for her Lord; and, angry with her sister for not helping her, she came to Jesus, and put a question to him—what was it? Then what did she request Jesus to do?

41, 42 And thus she seemed angry, not only with Mary, but even with Jesus himself, for keeping her—but what did Jesus say, in reply? And what important lesson should we learn from this circumstance? ANS. *That instead of being, like Martha, over-anxious about the things of this life, which are not needful, we should, like Mary, listen to the instructions of Jesus, and learn of him: thus choosing the good part which will not be taken away.*

CHAP. XI.

1 THIS chapter begins with a very important subject—*prayer*. one day, it seems, Jesus was praying, in company with his disciples—when he had finished, what did they wish him to do? To whom did they refer, as having taught *his* disciples to pray? *What* John, think you?

2 Then Jesus gave them what is called *The Lord's Prayer*—to whom did he tell them to pray? What is the first petition of this prayer? In order to prove that you are sincere when you repeat this petition, which of the ten commandments should you particularly observe? What is taking God's name in vain? ANS. *We take the name of God in vain whenever we mention it in a light and trifling manner, and in order to show that we are sincere when we say, 'Hallowed be thy name,' we must not only avoid in our common talk such expressions as relate to the Divine Being, but whenever we meet with them we should read them with great seriousness.* What are the two remaining petitions contained in the 2d verse? How should we feel when we use these petitions? ANS. *We should* feel quite willing to be governed by God ourselves, and to do all in our power to persuade others to love him too; or else we do not pray earnest.

3 In the 3d verse, for what are we directed to pray? And what should this teach us? ANS. *That we are dependant on God for the blessings necessary for the body, no less than for those which are necessary for the soul.*

4 For what important blessing are we next taught to pray? On what condition only can we expect this great blessing? And for what else are we taught to pray, in the 4th verse? Who alone can reasonably expect a merciful answer to this prayer? ANS. *Those who keep out of the way of temptation, and watch against every thing that may lead to evil.*

5—7 Read the 5th and two following verses. But did such a case as this frequently happen? ANS. *Most likely it did; for, on account of the great heat of the day, it was common, in eastern countries, for the people to travel in the night.*

8 And though it was unpleasant to be disturbed at such an hour, even by a friend, yet the master of the house would rise and give him —why?

9, 10 And this should encourage *us* to pray, and to *keep on* praying till we receive the blessings we want—for what did Jesus tell his *disciples, in the* 9th & 10th verses?

11, 12 And what, in the 11th & *12th verses,* did Jesus ask the *people, about* their treatment of *their own children?*

13 Certainly not—but if this be true of *earthly* friends, what may be expected from our *heavenly* Father? And what may we learn from this? ANS. *That we have no excuse for not being Christians; for though we cannot become Christians till the Holy Spirit change our hearts; yet we are sure the Holy Spirit will be given to every one who prays for it; and if we will not pray for it, that is a sure sign that we* DON'T WISH *to become Christians.*

14 Now we enter on another subject—*the casting out of devils:* one in particular is mentioned, which made a man dumb—when it was gone, what is said of the man? Then how did the people feel?

15 But what did some of them say? Of whom did they say this?

16 And others, tempting Jesus, sought of him—what?

17, 18 And, in the 17th & 18th verses, what did Jesus say, in reply? And what did Jesus mean, by this? ANS. *Jesus meant to show how* FOOLISH *it would be in Satan to give him such a power, because he would be fighting against himself.*

19 What, in the 19th verse, did Jesus ask these people? And what did he mean, by this? ANS. *There were some persons at that time who at least pretended to cast out devils, and the Pharisees believed that they really did; and as these persons would not own that* THEY *cast the*

out by the help of Satan, they could not for shame say that Jesus did.

20 But if, by the power of God, Jesus cast out devils—what then?

21, 22 In the 21st & 22d verses, what did Jesus tell these people? And what did he mean them to understand, by this? ANS. *That, so far from needing the help of Satan, he was much stronger than he; or else he could not have cast him out.*

23 What does Jesus say of those who will not side *with* him? And what may we learn from this? ANS. *That there is no such thing as taking* NEITHER *side: and, as a general would count those his enemies who did not gather themselves together in his ranks; so Jesus Christ will count as his enemies all who do not side with him, against Satan and all his followers.*

24—26 Now read the 24th and two following verses. What may we learn from this? ANS. *That if, after all our advantages, we only leave off a few sins, and are not wholly on the side of Christ, we shall soon become worse than we were before, and be in greater danger of living with wicked spirits for ever.*

27, 28 As Jesus was speaking in this way, one of the company seemed quite in raptures, counting it a great blessing to be the mother of such a man—but what did Jesus himself say, in the 28th verse? What should this teach us? ANS. *That goodness is much more to be desired than greatness; and especially more than such honours as do not relate to character.*

29, 30 We were told, in the 16th verse, that the people desired Jesus to give them a sign from heaven—when the people were gathered together in great numbers, what did Jesus say to them, in the 29th & 30th verses?

31 In the 31st verse, who did Jesus say should condemn these people? Or, as she is elsewhere called, the Queen of Sheba—but why would she condemn them?

32 Who else would condemn them? And why would the Ninevites condemn them? Where was Nineveh? ANS. *In Assyria, of which it was the capital, or chief place, as London is of England: it was about sixty miles round, and was wholly enclosed with a wall.* In these verses, whom did Jesus mean, by a greater than Solomon, and a greater than Jonas, or Jonah? Then what may we learn from this? ANS. *That the future condemnation of the wicked will be in proportion to their advantages: and so if we neglect the salvation of Jesus Christ, our punishment will be greater than the punishment of those who never heard of a Saviour.*

33 In the 33d verse, Jesus referred to something in common life—what?

34 What is the light of the body? And if the eye be clear, and fixed on one object—what then? But if it be evil, or confused—what then

35 Next, Jesus speaks of the eye of the *mind*, which he calls the light that is *in* us—what caution does he give respecting it?

37 As Jesus was conversing with the people, one of the Pharisees invited him to dinner, what then did Jesus do?

38 And something in the conduct of Jesus set this Pharisee a wondering—what was it?

39—41 Then, in the 39th & two following verses, what did Jesus say to the Pharisee and his friends? What may we learn from this? ANS. *That that religion which has its seat in the heart is the only true religion, all other religion being hypocritical.*

42 In the 42d verse, for what did Jesus pronounce a woe on these Pharisees?

43 That is, they attended to little duties, and left more important ones undone—for what did Jesus reprove them, in the 43d verse?

44 In the 44th verse, what did Jesus say of the scribes and Pharisees? What did Jesus mean, by this? ANS. *That they were deceitful; that their outward conduct was so fair and exact, that men in general were not aware of the evil of their hearts.*

45 This was keenly felt by one of the lawyers—so what did he *say to Jesus?*

46 True; nor did Jesus *intend to spare them*—*for* what did he *say, in reply?* What did Jesus mean by this? ANS. *That their doctrines and their lives did not agree; in their doctrines they went to an extreme, and taught many vain traditions which did not belong to the law, and so made it a burden; but in their lives they attended only to a few ceremonies, just to make a fair appearance.*

47 In the 47th verse, to what part of their conduct did Jesus refer? And what did he say of their forefathers?

48 Nor, notwithstanding all their pretended respect for the prophets, in ornamenting their sepulchres, were these people a whit better than their fathers—for what did Jesus tell them, in the 48th verse?

49 And in reference to the conduct of these very people, who pretended such great esteem for the prophets, what did God say?

50, 51 And what would be the just but awful consequence of the guilt of these people?

52 In the 52d verse, for what does Jesus reprove these lawyers? And how is this to be understood? ANS. *It was the duty of the lawyers, or scribes, to explain the scriptures to the people, and thus as it were to open the door of the kingdom of God, and lead them into it: but instead of doing this, they slighted the blessings* of the gospel themselves, neglected to instruct the people, and even hindered them from embracing the gospel by their misrepresentations.

53 As Jesus was talking in this way, what did the scribes and Pharisees do?

54 And why did they do this? A plain proof this, that Jesus had not accused them wrongfully. May we be kept from the spirit which these people manifested—a spirit of hatred against those who tell us of our faults!

CHAP. XII.

1 A LARGE congregation being gathered together, Jesus, in their hearing, began to talk to his disciples—of what did he tell them to beware, in the 1st verse? What was it that Jesus called the leaven of the Pharisees?

2 And to show the *folly* of hypocrisy, what, in the 2d verse, did Jesus tell his disciples?

3 And what did he tell them, in the 3d verse? But how could that be? ANS. *Very easily; for their houses had flat roofs, and were not so high as ours; and when the Jews had any thing of importance, which they wanted to be generally known, it was common with them to tell it aloud, on the tops of their houses.*

4 Whom were the disciples not to fear?

5 Then whom *should* they fear? And who *is* this Being?

6 In the 6th verse, what does *Jesus ask his disciples* about the *value of sparrows?* A Roman *penny was about 7½d.* of our money, and a farthing was the tenth part of their penny—and though sparrows were of such small value, yet what did Jesus say respecting them?

7 And what did Jesus say, even of the hair of our heads? Then to what feeling ought we not to yield? Why should we not yield to this feeling?

8 And, in the 8th verse, Jesus held out a great encouragement to those who, regardless of men, openly and fearlessly professed their attachment to him—what was it?

9 But what will be the awful consequence of yielding to fear, and so denying him before men.

10 In the 10th verse, Christ speaks of two sins—what is the first? And what is the second? What does he say of the former? But what of the latter? But is it not wicked to sin against Jesus Christ? ANS. *Certainly it is, or it would not need forgiveness; but this applies more to the people of that time than it does to us; for opposition to Christ when he appeared as poor and of humble birth, might be partly owing to ignorance of his real greatness; but if* WE *oppose him, we can have no such excuse; for we know, by the scriptures, that he is over all, God blessed for ever.*

11 In the 11th verse, what direction did Jesus give his disciples as to their conduct when brought before rulers and magistrates for preaching the gospel?

12 Under these circumstances, what had the disciples, to encourage them?

13 While Jesus was thus instructing his disciples, one of the company very rudely interrupted him, saying—what?

14 But Jesus came on a much more important errand than to settle such disputes—so what did he say to this man?

15 And then, turning to the people, Jesus took occasion to give *them* a faithful caution, against a very common sin—what sin? And why were they to beware of covetousness?

16 And, to show how true this was, Jesus spake a parable, saying—what?

17 Finding he had such a good harvest, what did this man begin to think?

18 That is, he had not *sufficient* room—so what did he resolve to do?

19 Nor was there any thing wrong in that—but *then* what did he propose saying to his soul?

20 But God, who knew the vanity of all this, called him—what? But what should prevent such a man from being happy?

21 Poor man! What a disappointment! But this will apply to *others as well as to* him—to whom? *And what should this teach us? Ans. The danger of loving the world more than we love God: the sin of this man did not lie in his being rich, but in his trusting in riches for happiness, and in his loving himself to the neglect of both God and his neighbour.* And what else should this teach us? Ans. *To be ready for death and judgment at all times; for in such an hour as we least expect, our souls may be required of us.*

22 Now again Jesus directs his discourse particularly to the disciples—to what does he exhort them, in the 22d verse? Then did Jesus mean that we should not provide for our daily wants? Ans. *No; that would be very wicked: the meaning is, that we should not be always fretting and wondering how we shall live.*

23 In the 23d verse, what did Jesus say? What did he mean by this? Ans. *That he who gave us life is well able to provide our daily food; and that he who made the body can be at no loss to provide clothing.*

24 In the 24th verse, to what does Jesus direct the attention of his disciples? And what does he say of ravens? And what of the disciples?

25 Then surely they need not fear—but what does Jesus ask them, in the 25th verse?

26 And then how did he reason with them?

27 Then Jesus told his disciples to think of the lilies—what did he say of lilies?

28 And how were the disciples to reason from this?

29 Therefore what ought they not to do?

30 There were two reasons why the disciples were to check this anxious disposition—what was the one? And what was the other?

31 But there was one thing which they should seek, most anxiously and earnestly—what was it? And while they did that, what was there to encourage them? What things?

32 In the 32d verse, what were the disciples called? And against what were they cautioned? Why were they not to fear?

33 And, in the 33d verse, what did Jesus direct them to do? Then should we sell every thing we have, and give all away to the poor? ANS. *No; for that would be opposed to another part of scripture, which says, 'He that provideth not for his own house is worse than an infidel:' but the meaning is this; that instead of hoarding up worldly treasures for future use, we should be kind to those in distress, and seek after treasures in heaven.* What are we here told about heaven?

34 And, in the 34th verse, a very strong reason is given why we should have our treasure in heaven—what is it?

35 What directions does Jesus give to his disciples, in the 35th verse?

36 And what, in the 36th? How *is this to be understood?* ANS. *As those who travelled on foot in Eastern countries bound up their garments that they might not be hindered in their progress; so Christians should avoid every hindrance in their journey through life towards eternity: and as at Eastern weddings, the servants used to be in readiness with burning lamps to receive their lord; so Christians should be always in a state of readiness for whatever may be the will of God concerning them, and especially for death and judgment.*

37 Who, in the 37th verse, are said to be blessed? And wherein will they be blessed? What does this mean? ANS. *The allusion may be to certain feasts among the heathens, in which the servants sat at table, and the masters served them. The meaning is, that in heaven Christ will condescend to promote the honour and happiness of those who have served him on earth.*

38 And, as the time of Christ's coming is uncertain, what does he say, in the 38th verse?

39 And, in the 39th verse, Jesus shows that in common things we *do* act thus wisely—read it.

40 And what use were the disciples to make of all this? Why should they be ready?

41 Then what did Peter ask Jesus?

42 And what did Jesus say, in reply?

43 Of such a servant, what are we told, in the 43d verse?

44 And what, in the 44th?

46 But suppose any one who pretends to be a servant of Christ, should abuse his fellow-servants, and indulge in the sinful practices of the world—what then?

47 And what shall be done to those who know the will of God, and do it not?

48 And what shall be done to such sinners as do not know the will of God? But why should they be punished at all? ANS. *Because they might know if they would: and this is true of men in all nations; for those who have not the light of the gospel have the light of nature; and as Paul tells us, in the 1st chapter of his Epistle to the Romans, if they do not act up to their light, they are "without excuse."* What are we told of those to whom much is given?

49 In the 49th verse, what does Jesus say he came to send?

50 And though this fire was already kindled, it would not spread far till after the death of Jesus—to what, in the 50th verse, does Jesus compare his death? And what does he say of himself till that event should take place?

51 What, in the 51st verse, did Jesus say he did *not* come to send? Then what *did* he come to send?

52 And what would be the consequence of this?

53 Among whom would the gospel produce division? What are we to understand by the last few verses? ANS. *That the disciples might expect a great deal of persecution; for though the gospel is in its own nature a gospel of peace, yet it will cause the evil tempers of men to burn like fire, and draw forth the greatest hatred from wicked people, even to their nearest relatives.*

54 In the East, as with us, people used to judge of the weather from certain signs—what did they say if they saw a cloud in the west?

55 And they judged rightly—and what did they say when the south-wind blew?

56 And in *that* too, they judged rightly; for when the southerly winds blew, the heat that followed them was so great as to be compared to the heat of an oven while the bread is being drawn—but, as they could judge so well by signs, what did they prove themselves to be, in pretending to be ignorant that Jesus was the true Messiah?

57 And the proper use of their own reasoning powers might have convinced them—for what, in the 57th verse, does Jesus ask them?

58 In the 58th verse, what advice did Jesus give respecting those who were being taken to the magistrate, as evil-doers?

59 But if any rejected this advice, and were therefore cast into prison, what would be the consequence? And if this be the case among men, how much more dreadful will be the end of s

sinners as do not seek to be the friends of God! Therefore, we pray you, in Christ's stead, be ye reconciled unto God.

CHAP. XIII.

1 ONE day, as Jesus was teaching the people, some of them told him of a shocking circumstance which had taken place, perhaps not long before—respecting whom? And what, about these Galileans? Can you tell me what Galileans were? And these Galileans are supposed to have been some who refused to pay taxes to the Romans—but what was Pilate, that *he* should so strongly resent such a refusal?

2 In answer to what the people told him, what did Jesus ask them? And *why* did he ask such a question as this? ANS. *Because it was a common idea, though a very mistaken one, that great calamities were a certain proof that the individuals who suffered them were very notorious sinners.*

3 Yes, and this mistaken idea is much too common even now—but what solemn truth did Jesus tell these people? To what particular time did Jesus refer? ANS. *To the destruction of Jerusalem by the Romans, and Josephus, a learned Jew, mentions that at that time many thousands of the Jews were actually slain in the temple and near it, while they were offering sacrifices at the feast of the passover.*

4 In the 4th verse, Jesus himself mentions a circumstance, which most likely the people would remember, about eighteen persons who experienced a most terrible calamity—what? Where was the tower of Siloam? ANS. *At Jerusalem, to the south of the temple, near the brook Kedron.* What did Jesus ask the people about those on whom the tower of Siloam fell?

5 What did he tell them, in the 5th verse? Both here and in the 3d verse, the word *likewise* means, not only *also*, but *in like manner*, or, *in the same way*; and at the destruction of Jerusalem, it is certain that thousands of impenitent Jews *did* perish in the ruins of the city—but what may *we* learn from this? ANS. *That it becomes us, instead of rashly judging others, to recollect that we are sinners; and that unless we repent of our sins,* WE *shall all likewise perish in the great judgment day, of which the destruction of Jerusalem was but a faint picture.*

6 In the 6th verse, we find Jesus telling the people a parable—what is a parable? (*See on Chap.* v. 36.) And what was this parable about?

7 Then what complaint did the owner of the vineyard make to his vine-dresser? And what did he command him to do? And what reason did he give for this?

8 In answer to this, what did the vine-dresser desire that his

would do? And in the mean time, what would *he* do?

9 And if it should bear fruit—what then? But if not, what then? What may we learn from this parable? ANS. *Three things:* 1. *That the great God has a right to expect that we should bear fruit to his honour and glory.* 2. *That he is very merciful and long-suffering in sparing our lives, notwithstanding our unfruitfulness.* 3. *That if, under all the forbearance of God, the blessings of the gospel, and the instructions and warnings and prayers of our friends and ministers and teachers, we still continue useless and good for nothing, even* THEY *cannot plead for us always, and we must be cut down in our sins.*

10 This is very true; and we wish you to *feel* it while you say it. Now follows, not a parable, but an account of *something real:* one Sabbath-day, Jesus was teaching —where?

11 And in this synagogue, Jesus saw a woman who had been greatly afflicted for a very long time—how long? How was she affected by her infirmity?

12 Seeing this woman, Jesus called her to him—what cheering news did he tell her?

13 And then what did he do? *And what was* the immediate consequence? *And* being cured, what *did the woman do?*

14 *But when* the ruler of the *synagogue saw all this,* how did he feel? And why did he feel so indignant, or angry? And what did he say to the people?

15 Then what did Jesus call this ruler? And doubtless, not without reason—but what did he ask him?

16 Certainly they did—therefore what did Jesus ask, in the 16th verse? But Abraham had been dead about 1850 years—then how could this woman be his daughter? ANS. *Jesus did not mean that she was the daughter of Abraham in the same way that Ishmael and Isaac were his sons; but merely that she was a Jewess; and all the Jews were descended from Abraham.*

17 When Jesus had replied to the ruler of the synagogue, how did his enemies feel? But how did the common people feel? Why did they rejoice? What may we learn from this circumstance? ANS. *That the Sabbath-day is well employed, when it is employed in acts of mercy.*

18 Having confounded his enemies, Jesus goes on to teach—what, in the 18th verse, did he ask?

19 And to what, in the 19th verse, *did* he compare it?

21 And to what, in the 21st verse? And what are we to understand by these two parables? ANS. *That the kingdom of Jesus Christ on earth, though then very small indeed, shall in time fill the whole world;* as a grain of mustard seed grows to a large tree, and as yeast spreads all over the dough.

22 In the 22d verse, what are we told of Jesus?

23 And what question did some one ask him?

24 Instead of replying to this man's question, which seems to have been asked from mere curiosity, Jesus addresses himself to the people—what did he tell them to do? And why were they to strive?

25 And among other reasons why many who seek shall not be able to enter in, one is because they do not seek *in time*—if, when it is too late, they seek, saying, 'Lord, Lord, open to us,' what will Jesus say to them?

26 Then what plea will they urge, at least such as lived in the same country and at the same time as our Lord?

27 And what will Jesus say, in reply?

28 And being compelled to depart, what will be their state? Thrust out of heaven themselves, whom will they see there?

29 Yes, and Gentiles also—for what did Jesus tell them, in the 29th verse?

30 And what did Jesus say, in the 30th verse? What did he mean, by this? ANS. *That the Jews, who were far before the Gentiles in advantages, would, by their neglect, be far behind them; and that the Gentiles, though possessing fewer and inferior advantages, would first enter the kingdom of heaven.*

31 In the 31st verse, what did some of the Pharisees desire Jesus to do? What reason did they give for this? And is it likely they said this to our Lord from real regard for him? ANS. *No; their general conduct proves the contrary: probably they wanted to get rid of him at any rate, and thought this would be a likely way.*

32, 33 Then, in reply to these Pharisees, what, in the 32d & 33d verses, did Jesus say? Why did Jesus call Herod a fox? ANS. *On account of the craftiness and cruelty and meanness of his character.* And what did he mean, by the message he sent to him? ANS. *That, regardless of all opposition, he should go on in his work till the appointed time for his death came; and that that would not take place in Herod's jurisdiction, but at Jerusalem, whose inhabitants had acquired a kind of claim to the guilt and infamy of murdering God's prophets.*

34 Accordingly, in the 34th verse, of what did Jesus accuse them? And what does he say of his own conduct towards them? Then why did he not?

35 And what would be the consequence of this indifference to the kindness of Jesus? And Jesus you know, is equally kind to us, and if we slight his love we shall be left equally desolate; for how can we escape if we neglect so great salvation!

CHAP. XIV.

1 WHAT are we told about Jesus, in the 1st verse of this chapter? And what are we told of the Pharisees?

2 And one of the company, it seems, was diseased—in what way?

3 Perceiving this man, Jesus asked a question—to whom did he address himself? And what did he ask them?

4 How did they act, on these questions being put to them? Then what did Jesus do? *Whom* did he heal, and let go?

5 And what, in the 5th verse, did Jesus ask these scribes and Pharisees?

6 And still they held their peace —why?

7 Then Jesus spake a parable to the company—what was the occasion of it?

8 At a public feast, a wedding for instance, what conduct would be improper? Why is this improper?

9 And then what would most likely take place?

10 What conduct then is becoming? And what is there to render this advisable?

11 That is, Thou shalt receive *honour; and* whenever the word *worship is applied to* men, it means *nothing more than this*: but now *tell me*—what will befal those who *are proud*, and exalt themselves? But what is there to en humble? And what parable, and its conclu us? ANS. *Generally, tha that way to honour and especially, that if we w the honour and favour only way is to humble account of our sins.*

12 Having instructed Jesus next turns his the master of the feast- Jesus tell him not to in why not?

13 Then who *should*

14 And what is sa poor and miserable per 14th verse? Yet the acted so disinterestedly go unrewarded—*when* recompensed? But did to censure all who ent rich friends? ANS. *N that they should not enter* ONLY, *but also the poss as otherwise, instead of c nevolence, or good will, t guilty of pride and selfish*

15 Feeling the force o vations that Jesus had what did one of the com

16 Then Jesus deliv ble, addressing himself to this man, perhaps approbation of what he what was the parable.

17 And, besides guests before the fe the master of this

mmon in Eastern countries, sent
s servant again—when? And
at was the servant to say to
ose who had been invited?
18 Whatever differences there
ight be in these men, in one thing
ey acted all alike—in what?
hat excuse did the first make?
19 And what excuse did another
ake?
20 And what did a third say?
21 How ungrateful!—when the
rvant heard these excuses, what
d he do? Then how did his lord
el? And what command did he
ve to his servant?
22 Having done as his lord told
m, then what did the servant say?
23 And then what directions did
e master of the feast give?
24 And what did he say of those
ho were first invited? This is a
ry interesting parable—but now
n you tell me the meaning of it?
.ns. *The great supper is the gospel: e guests first invited are the Jews as nation: those next invited are such mong the Jews as were considered utcasts by the nation at large, as the ublicans and harlots, the converted ief, &c. and those in the high-ways d hedges were the Gentiles.* And hat important lesson may we learn om this parable? Ans. *That if, nstead of accepting the invitations of e gospel, we begin to make excuses, favour of the world and its pleasures, e heathens will partake of its bless-, and we shall be for ever shut out from them.* All this instruction, you may remember, was communicated by our Saviour, while on a visit at the house of a rich Pharisee— what should we learn from this circumstance? Ans. *That whenever we visit, instead of wasting the time in trifling talk, we should try and instruct each other as much as possible.*

26 Having left the Pharisee's house, our Lord proceeds on his journey towards Jerusalem: seeing great multitudes following him, he taught them what was necessary in order to their becoming his disciples—what did he tell them, in the 26th verse? How strange! —then is it right for us to hate our parents? Ans. *Jesus did not mean that we should really hate them, but only that we should love him and his religion a great deal better than even our parents, and indeed a great deal better than life itself.*

27 And what did Jesus tell these people, in the 27th verse? What did Jesus mean by this? Ans. *Bearing the cross was part of the punishment of those who were condemned to be crucified: the meaning of Jesus then is this—that unless we are willing to endure hardships and reproach, and even death for his sake, if called to them, we are not thorough disciples.*

28 What did Jesus ask, in the 28th verse?

29, 30 Why—what would be the consequence of such conduct?

31 And what did Jesus ask, in the 31st verse?

32 Or, if he were not able, what would he be wise to do?

33 What use did Jesus make of these questions, to which only one answer could be given? And what did Jesus mean, by all this? ANS. *Not to discourage these people from becoming his disciples, but to give them right ideas of his service; that they might think seriously beforehand, whether they would be willing to encounter all difficulties, lest, by entering his service rashly and without thought, they should afterwards desert it; which would be worse than if they had never engaged in it at all.*

34, 35 What are we told about salt, in the 34th and 35th verses? And, applying this to his disciples, what did Jesus mean? ANS. *That if those who profess to be Christians are not really such, they are like salt which has lost all its saltness, and therefore are useless.* Then, having finished his instructions for that time, Jesus adds a very serious and important injunction—what is it? That is, they should hear *with great attention;* and unless we attend to the instructions of Jesus, we had better have remained ignorant all *our lives: to whom* much is given, *of him much will be* required.

CHAP. XV.

1 THIS chapter contains three parables, which Jesus delivered to the Jews, the particular subject of which was occasioned by the characters and conduct of his hearers—what kind of people are mentioned, in the 1st verse, as forming part of his congregations? What were publicans? *(See on Chap. v. 27.)*

2 Finding so many publicans and sinners, that is, *notorious* sinners, what did the self-righteous scribes and Pharisees do? And what did they say of Jesus?

3 In what way did Jesus answer them?

4 Saying—what?

5 And, having found the lost sheep, what does the man do?

6 Arrived at home, what does he do? For what purpose does he call them together? Why were they to rejoice?

7 By the lost sheep, Jesus meant lost sinners, and especially those who were considered the worst sinners of all, as the publicans—what feeling would the conversion of such a sinner produce in heaven? What did Jesus mean the scribes and Pharisees to understand, by this? ANS. *That the repentance of the vilest sinners, such as they considered the publicans to be, would cause more joy in heaven, than would be felt over themselves, even if they* were what they pretended to be—just persons who need no repentance.

8 Then Jesus told them another parable, of the same meaning—suppose a woman who had t

pieces of silver were to lose one, what would she do?

9 And having found it, what would she do? And what would she say to them?

10 Then what did Jesus say of a repenting sinner?

11 Now follows *another* parable—what is it about?

12 By one of these sons, Jesus meant the publicans and all notorious sinners; and by the other, the self-righteous scribes and Pharisees, and all who, like them, boast how good they are—what is the younger son represented as saying to his father? Then what did the father do?

13 Having received *his fortune*, as we should say, the younger son left his father's house—how soon? And being far away from his father's authority, how did he live?

14 As might have been expected, he soon came to poverty—just at that time, what happened in the country where he was? Then what was his situation?

15 In these circumstances, what did this young prodigal do? And in what way did this man employ him?

16 That must have been not only a mean, but a very unprofitable employment, seeing it was not sufficient to keep him from hunger—*for what would he have been glad to do?*

17 But no one gave him permission: then, like sinners in general, when he was completely miserable he began to reflect; or, as it is here said, *he came to himself*, having before acted as if he had lost his reason—what were his reflections?

18, 19 In this situation, what did he resolve to do? And what did he propose to say to his father? That was a good resolution—what may we learn from it? Ans. *The duty of acknowledging our sin against the great God, without making any excuses; and of feeling humble on account of sin, and desirous of showing our love by serving him for the time to come.*

20 And the prodigal did as he said he would, herein setting us an example—to do what? Ans. *Not only to make good resolutions, but to keep them.* On the way home, while the prodigal was yet a long way off, his father met him—how did he feel towards his repenting son? In what way did he show this compassion? O how kind! And how encouraging to sinners to return to God—for who do you think is meant by the father in the parable?

21 And what did the prodigal say to his father?

22, 23 But, delighted once more to see his son, and to see him in such a right mind, what directions did the father give to the servants?

24 And what reason did he he assign for all this?

25 Of course, they began to rejoice; but in the midst of their rejoicings, we read of some one coming near to the house—who?

26 Hearing the rejoicings, what did he do?

27 And what did the servants tell him?

28 How delighted he ought to have felt!—but how *did* he feel? And what would he not do? What a wicked temper this was!—when the father knew how angry his eldest son was, what did he do?

29 In reply to this intreaty, what did this son say, about himself? And what, about his father's treatment of him?

30 And what did he say respecting the father's conduct to the younger son, whom he ought to have called his brother? What a striking picture is this of the scribes and Pharisees—in what? ANS. *In their murmuring at Jesus, for receiving sinners.* Where are we told that they *did* murmur at Jesus for receiving sinners?

31 In answer to this boasting and reproachful speech, what did the father say to this elder brother respecting himself?

32 And then he accounts for the *rejoicings in such* a way as ought to *have removed all* prejudice—how? *What should* we learn from these *parables? ANS. That, instead of looking down with contempt on those who are worse sinners than ourselves, we should rejoice in every opportunity of doing them good, and welcome every appearance of repentance.*

CHAP. XVI.

1 THIS chapter, like the last, is full of interesting parables—by whom were they delivered? And *to* whom? What was the first parable about? And what kind of a character had this steward?

2 Calling his servant to account, what did the rich man require him to do? Why?

3 It was very bad for him to be turned out of his place—for what could he not do? And what was he ashamed to do?

4 Then he resolved what he would do—what end had he in view, in making this resolution?

5 And what *did* he do? What did he ask the first of these debtors?

6 This debtor, it seems, owed the steward's master some oil—how much? That is, nearly sixteen hundred gallons—but what did the steward tell this man to do?

7 Then the steward called another of the debtors—what did he say to *him*? And what did *this* debtor owe? That is, about fifteen hundred bushels—what did the steward tell him to do?

8 And, what may at first seem very astonishing, the lord of the steward commended him—why?

But really, was not the conduct of his steward very wicked? Ans. *Certainly it was, and it was the prudence, not the wickedness of it, that was commended: and our Saviour meant to tell the people that it would be well if they acted with the same prudence and foresight in trying to obtain heaven, as this man did to obtain an earthly habitation.*

9 In the 9th verse, what does Jesus direct his disciples to do? Why were they to do this? Then did Jesus mean, that in order to get to heaven, they were to hoard up as much money as they could? Ans. *Certainly not: but he meant that those who have riches should use them in the service and to the glory of God; which, though no more than their duty, would in a sense introduce them to those heavenly mansions which Jesus will kindly provide for all who love him.*

10 But many of Christ's disciples are poor, and have not much to be faithful with—then what is said to encourage them in being faithful with that little? And some people, who are very covetous, try to excuse themselves, by saying they have not much with which they *can* do good—but what is said of those who are unjust even in little? And what may we *learn from this*? Ans. *That God does not require us to do impossibilities; but that he will judge of according to the disposition we show the use of such mercies as we have.*

11, 12 What did Jesus tell his disciples, in the 11th & 12th verses? And what did he mean? Ans. *That if they were unfaithful in the perishable riches of this world, they were not likely to do good with the gospel, which is here called, The true riches.*

13 Still, some might think it possible to live under the dominion of the love of money, and yet be the servants of God—what did Jesus say men could not do? Why not? And to what services was this particularly applied? Can you tell me the meaning of *mammon*?

14 Hearing all this, what did the covetous Pharisees do? *Whom* did they deride?

15 Still, they were what people would call very respectable kind of men; but of what did Jesus remind them?

16—18 What did Jesus tell the Pharisees, in the 16th and two following verses? And what did Jesus mean by this? Ans. *That with all their boasted righteousness, they were opposed, not only to him, but to the law of Moses itself, to that law in which they so much prided themselves.*

19 The chapter ends with a parable about a wicked rich man, and a pious poor man—why do people call the rich man *Dives*? Ans. Because DIVES is a latin word for RICH, or, A RICH MAN. In the 19th verse, what are we told of this rich man?

20 And at his gate lay a certain diseased beggar, by what name

[illegible] Abraham. A mass of eternal [illegible]. Lazar: while the rich man died—and what then?

25 But what then?

He had then, poor wretch! perhaps for the very first time, he prayed in real earnest—what was his prayer?

25 O what a change! A little time ago, Lazarus begged of him a crumb of bread, and now he prays that Lazarus might bring him a drop of water—but, in reply, of what did Abraham remind him?

26 And besides all that, it was not possible, either for Lazarus to go to the rich man, or for the rich man to escape from the place of his misery—why not?

27 Finding that his first prayer could not be complied with, in the agony of his soul the rich man prayed again—what was his second prayer? Send whom?

28 And why did he wish for this?

29 But what did Abraham say, in reply to this second prayer?

30 Yet still the rich man urged his prayer, because he thought—what?

31 In reply to that, what did Abraham say? And what may we learn from this? Ans. *To attend to those means of becoming holy which* God has already given us, *such as the* scriptures and the preaching of the gospel; since we shall not only have no other, but if we had, they would not be more convincing.

[illegible] Lazarus. Ans. [illegible] Lazarus [illegible] and what was [illegible] Abraham's bosom? Ans. *This expression alludes to the posture of the Jews at their feasts: instead of sitting as we do, they used to lean on one side, resting on their left elbow; so that each would seem to lay his head in the bosom of the one who was next to him—and the meaning is, that though on earth Lazarus was a beggar, thankful for a few crumbs, yet in heaven he was enjoying, in company*

CHAP. XVII.

1 THE chapter begins with an assertion of our Lord, that the existence of offences in the world is certain—what does he pronounce on that person through whom they come?

2 And a most tremendous woe this must be—for what would be better for such a character? Whom, think you, did Jesus mean, by *little ones*? And what by *offending* them? ANS. *Any thing that caused them to be offended with Christianity.*

3 In the 3d verse, the subject is changed—if any one were to treat us ill, what would be our first duty? But if he repent—what then?

4 And what if he were to offend and repent several times in a day?

5 For what did the apostles pray, in the 5th verse?

6 Then, in the 6th verse, what did Jesus tell them?

7 That was a very extraordinary kind of faith, such as is not necessary to salvation. But now the subject changes—in the 7th verse, what does Jesus ask, respecting the conduct of a master towards his servant?

8 Certainly not—what would he rather say?

9 And even then does he consider *himself under obligation* to *him for obeying his commands*?

10 True; for though in a sense all ranks of men are under mutual obligations, yet we do not consider that any one lays us under obligation if he only do that which is his duty to do—but if this be true among men, what, in a much stricter sense, should the servants of Christ say, even if they were to obey his commands perfectly?

11 Now we have an account of a miracle, which Jesus performed on his way to Jerusalem, a short time before his death—through what countries did he pass?

12 Entering a village, he met ten men—what were they? And we are told that they stood afar off—why? ANS. *Because, being lepers, the law of Moses forbade them to come near to any one, lest they should pollute him.*

13 And being afar off, they cried aloud to Jesus—what did they desire of him? And what *kind* of mercy, think you?

14 And what did Jesus tell them to do? But what would be the good of that? ANS. *It was the law, that when lepers were healed they were to show themselves to the priest; so that in telling those lepers to comply with this law, Jesus gave them to understand that they would be healed before they saw the priest.* And they *were* cleansed—when?

15 There were ten lepers, you know—what are we told of one of the ten?

16 At whose feet, think you, did this man fall down, and [illegible]

thanks? Very likely, the nine unthankful lepers were Jews—what countryman was the one who returned to thank his kind benefactor?

17 Seemingly surprised to see only one of the ten, what questions did Jesus ask?

18 And what was he constrained to confess?

19 And to this stranger Jesus said something very encouraging—what? And what may we learn from this interesting story? Ans. *The folly, as well as the sin, of not being thankful for our mercies: the nine lepers were not only very wicked, but very great losers; since they were only healed of their leprosy; while the one who returned and gave glory to God, received the approbation of Jesus Christ, and was probably cleansed from his sin.*

20, 21 And now the subject changes again—what, in the 20th verse, did the Pharisees ask Jesus? And what, in that and the next verse, did Jesus say, in reply? And what did he mean, by this? Ans. *That Messiah's kingdom was not like the kingdoms of this world, full of pomp and show and parade; and that it was then among them, notwithstanding their ignorance of it, through the modesty and quietness of its operations.*

22 *What, in the* 22d verse, did *Jesus tell his disciples* would come *to pass?*

23 And what would men say to them? Then what were they not to do?

24 How would the coming of the Son of man be?

25 That is, it would be *suddenly*—but what would first happen to the Son of man?

26 What days would the coming of the Son of man resemble, or be like?

27 And what are we told of the days of Noah?

28 And what are we told of the people in the days of Lot? Now you see all these things were in themselves proper enough—what then may we learn from this? Ans. *That even lawful things should be attended to in the fear of God, and with a deep feeling of the greater importance of death and those things which come after death.*

29 What awful judgment came upon the inhabitants of Sodom, as soon as Lot left the city?

30 And so *unexpectedly*, and when the Jews would be equally *unprepared*, would be the day of the Son of man: but now tell me—to what time does Jesus refer? Ans. *To the destruction of Jerusalem by the Romans, about forty years after.*

31 What directions did Jesus give, respecting such as would be at that time on the house-tops? But how could such escape, without coming down? Ans. By pas along the roofs to the end o

adjoining houses, where was a flight of steps leading down into the street. And what directions did Jesus give, respecting such as would be in the field?

32 These directions show that *great haste* would be required—and to impress upon their minds the folly of returning back for any thing in their houses, whom did Jesus tell them to remember? Can you tell me *what* they were to remember about Lot's wife?

33 In the 33d verse, what did Jesus say of those who seek to save their lives? What did he mean by this? *(See on Chap.* ix. 24.) And what did he say of those who lose their lives? What did he mean by this? *(See on Chap.* ix. 24.)

34 What, in the 34th verse, did Jesus say to his disciples, respecting his coming?

35 And what, in the 35th?

36 And what, in the 36th? To what kind of separation do these verses probably refer? Ans. *The separation of the pious Jews from their ungodly countrymen at the destruction of Jerusalem, from the evils of which, while the latter would be justly overtaken in their sin, the former would in mercy be spared.*

37 Having heard a particular account of the judgments which were to come on the Jewish nation, what, *in the 37th verse, did* the disciples *ask our Lord? What* did Jesus say, *in reply? And what* did he mean, by this? Ans. *That, as an eagle is attracted by the putrid smell of a dead body, so on account of the wickedness of the Jews, the Roman armies would attack and destroy them, wherever they might be.* And what should we learn from this? Ans. *That if we go on, adding sin to sin, the judgments of God will certainly overtake us, wherever we are.* See Prov. xxix. 1.

CHAP. XVIII.

1 AT the beginning of this chapter, Jesus spake a parable—to what *end*—or, as we should say, what were his hearers to *learn* from it?

2 In a certain city, lived a judge—what was his character?

3 And in the same city, lived a widow—to whom did she go? And what did she desire him to do?

4 And would he administer justice in this case? But afterwards he did—what motives did *not* influence him?

5 Then what *did* influence him?

6 Having related the parable, what, in the 6th verse, did Jesus say?

7 Or, as we should say, *Mind,* or *attend to* what the unjust judge saith—then what did Jesus ask respecting God?

8 And, in the 8th verse, he answers his own question—how? Then did Jesus mean that God was like this unjust judge? Ans. Certainly not: but he meant his hea

to understand that, if, by repeatedly coming, the widow at last prevailed with such a wicked individual; surely God, who is altogether good, will attend to the prayers of his people, though at first he may not seem to hear them. And yet Jesus asks a question, a true answer to which would be very humbling—what was the question?

9 Then Jesus spake another parable—to what kind of characters did he address himself? And can you tell me of any sect at that time to whom this character exactly applied?

10 And what was the parable about?

11 And what did the Pharisee say, in the 11th verse?

12 And what, in the 12th? And what was wrong in all this? Ans. *It was right that he should be and do as he said; but then he boasted of his supposed goodness, and never once thought of praying for mercy; and besides this, he was very wicked in despising the publican.*

13 In what manner did the publican pray?

14 In the 14th verse, whom did Jesus mean by *this man*? And whom by *the other*? What did he say of the publican? But the publican called himself a *sinner*—then *how could he be* justified in the *sight of God*, rather than the *Pharisee*, who seemed to think *himself so very good*?

15 In the 15th verse, we are told of some who brought infants to Jesus—for what purpose? When the disciples noticed this, what did they do? Rebuked *whom*?

16 But Jesus was kind and compassionate—so what did he say to his disciples, in the 46th verse?

17 And what, in the 17th verse? And what did Jesus mean, by this? Ans. *That as very little children are humble and teachable and dependent; so if we would belong to the kingdom of God, we must feel humble on account of our sinfulness, be willing to learn of Jesus Christ, and depend on him alone for salvation and every blessing we need.*

18 In the 18th verse, we read of a certain ruler coming to Jesus—what did he call him? And what question did he ask him?

19 In reply, what did Jesus ask the ruler? And what important truth did he tell him? Still, as Jesus was God as well as man, why did he scruple to be addressed as the ruler addressed him? Ans. *Because the ruler addressed him as divine, without being aware that he was more than a great and good man.*

20 Then, to what commandments did Jesus refer this ruler?

21 And what did the ruler say of himself, with regard to these commandments?

22 Then what humbling truths did Jesus tell him? And what did he desire him to do? And,

encourage him to do this, where did Jesus promise that he should have treasure?

23 When the ruler heard this, how did he feel? Why did he feel sorrowful?

24 Seeing him sorrowful, what, in the 24th verse, did Jesus say?

25 And what, in the 25th?

26 And what did the bystanders, who heard Jesus, say?

27 And how did Jesus reply? After all, is there any harm in being rich? Ans. *No; but there is great danger lest rich people, like this ruler, should love their riches better than they love God, and so slight the kingdom of heaven.*

28 Then Peter, who had heard his Lord's discourse with the ruler, said—what?

29, 30 And though Peter should not have boasted, yet Jesus does not let his followers lose any thing by serving him—so what did he say to him, in reply?

31 In the 31st verse, we find Jesus reminding his disciples of the place to which they were going—what place? And what things would be accomplished there?

32 What things, in particular, are mentioned, in the 32d verse?

33 And they would even do worse—what? But in what way *would their cruel designs* be defeated?

34 *And how did the disciples receive this information?*

35 On their way to Jerusalem, Jesus and his disciples came near to Jericho—where was Jericho? Ans. *In Judea, about fourteen miles from Jerusalem, and five from the river Jordan.* And what are we told, when Jesus and his disciples approached Jericho?

36 And with Jesus and his twelve disciples were a multitude of people—hearing the people pass, what did the blind man do?

37 And what did the people tell him?

38 Then how did the blind man act?

39 Then what did some of the people do? But he was not so foolish as to mind what they said—so what did he do? Why did he call Jesus the Son of David? Ans. *By calling Jesus the Son of David, the blind man meant that he was the Messiah, who was to descend from David.*

40 Finding that the man was so much in earnest, and that he believed him to be the Messiah, what did Jesus do?

41 And when he was brought to him, what did Jesus ask him? And what did he say, in reply?

42 Then what delightful command did Jesus give? What in particular did he notice in the blind man? And what did he say of his faith?

43 And what was the immediate consequence of what Jesus said

Then what did the man do? And when the people saw what was done, what did *they* do? And what should we learn from this interesting story? Ans. *Two things:* 1. *To pray earnestly to God through Jesus Christ, to have mercy on us; and to keep on praying, in spite of those wicked thoughts that would have us leave off.* 2. *That when we have received mercy, we should show our love, by doing whatever we are commanded by the Saviour, and giving all the glory to God.*

CHAP. XIX.

1 IN the 1st verse, through what place do we read that Jesus passed? And where was Jericho? *(See on Chap.* xviii. 35.)

2 And now follows a very interesting account of one of the inhabitants of Jericho—what was his name? What was his profession, or employment? And what were his circumstances?

3 And Zaccheus had a strong desire to see Jesus; but there being a very great crowd, he could not—yet why not?

4 So, knowing which way Jesus would pass, what did he do?

5 And when Jesus came to the place where Zaccheus was, what *did he do?* And what did he say *to him?*

6 And when we recollect that *Zaccheus had been* a very wicked, *oppressive* man, the manner in which he received Jesus was very remarkable—how was it? What may we learn from this? Ans. *That Jesus can change the hearts of sinners, even of the greatest.*

7 When the people saw all this, what did they do? And what did they say?

8 True, he was a sinner, but now he is a *repenting* sinner—what proof did he give of this change in his character?

9 And this was not self-righteous boasting, like that of the Pharisee; or Jesus would not have said as he did—what *did* he say? What did Jesus mean by calling Zaccheus a son of Abraham? Ans. *Not only that he was a Jew, and so descended from Abraham, but that he was now a possessor of the faith of Abraham.*

10 And in changing the heart of Zaccheus, Jesus only did what he came into the world on purpose to do—what was that?

11 Then Jesus spake a parable to the people, for two reasons—what were they?

12 What was the parable about?

13 And before he went, what did this nobleman do?

14 But how did the citizens feel towards him? And what proof did they give of this bad feeling?

15 When the nobleman returned, what did he do? Why did he call them to account?

16 Then came one of the servants—what account did he give in?

17 And what did his lord say to him?

18 Then a second servant came—and what did *he* say?

19 And what did his lord say to *him*?

20 Then came another servant—what did *he* say?

21 And what reason did he give for this conduct?

22, 23 Then, in the 22d & 23d verses, what did his lord say to him? But by the nobleman, in the parable, is meant the great God—then did Jesus mean to own that God was really a hard master? Ans. *Certainly not: only that if the servant supposed him to be so strict in his requirements, it would have been wise in him had he acted so as to meet his demands.*

24 In the 24th verse, what directions did the nobleman give?

25 On hearing this, what did the bystanders say?

26 Then, what general rule is laid down, in the 26th verse?

27 And what would become of the enemies? What are we taught by this parable? Ans. *That all the talents we have, such as property and time and knowledge and opportunities of doing good, are given to us by God to be improved in his service and to his glory; and that in proportion as we use or abuse or even neglect these talents, will be our future sentence, either of approbation or condemnation.*

28, 29 Going on towards Jerusalem, Jesus and his disciples approach Bethphage and Bethany—whereabouts were these places? Ans. *Bethphage was about a mile, and Bethany nearly two miles east of Jerusalem, on the Mount of Olives.* Coming near to these places, what did Jesus do?

30 For what purpose did he send his disciples to Bethphage—(for *that* was the village he meant)?

31 But if, as might naturally be expected, the owner inquired into the *reason* of their conduct, what were the disciples to say?

32 And the disciples went, as Jesus directed them—and what then? And what *had* Jesus said to them?

33 As they were unfastening the colt, the owners came up—and what did they say?

34 In reply, what did the disciples say?

35 The owners having consented, what did the disciples do with the ass? And when they came to Jesus, what did they do?

36 Passing on towards Jerusalem, what did the people do, in honour of our Saviour?

37 And having reached the foot of the mount of Olives, what did the followers of Christ do?

38 Saying—what? What prophecy was all this the fulfilment of? Ans. A prophecy of Zechariah,

written about 500 years before. See Zech. ix. 9.

39 It seems, however, there were some who did not unite in the general joy—what were they? Then what did they say to Jesus?

40 In reply, what did Jesus say?

41 And being just near the entrance of Jerusalem, what did Jesus do?

42—44 And well he might, knowing their awful condition, the hardness of their hearts, and the terrible judgments which would come upon them—but what did he say of Jerusalem, in the 42d and two following verses? And when was this affecting prophecy fulfilled? ANS. *About forty years afterwards, it was fulfilled, with great exactness indeed; of which a very particular account is given by a learned Jew, named* JOSEPHUS, *who was an eye-witness of the destruction of Jerusalem.*

45 Going into the temple one day, what did Jesus do?

46 And what did Jesus say was written respecting the temple? But what had the Jews made of it?

47 And as Jesus taught daily in the temple, what do we read of the priests, and scribes, and heads of *the people?*

48 But they could not accomplish their point—why not? That *is, the common* people. May we, *like them,* be attentive to the instructions of the Saviour!

CHAP. XX.

1 ONE day, as Jesus was teaching and preaching in the temple, some who were present came and questioned him—who were they?

2 And they asked him two questions—what was the first? And what was the second?

3 Or, as we should say, they asked him what right he had to teach—but what did Jesus say, in reply?

4 What *was* the question which Jesus put to these men?

5 And reasoning among themselves, they found that it would not be prudent to say, *From heaven*—why not?

6 Nor dare they say, *Of men*—why not? Why would the people be likely to stone them, if they said the baptism of John was of men?

7 And so, rather than commit themselves, they consent to tell a downright lie, and at the expense of their own reputation for learning too—what answer did they make?

8 Jesus knew, however, that they *would* not tell—then what did he say to them in answer to their questions?

9 Yet he would not leave off teaching, but immediately spake a parable to the people—what was it about?

10 And at the fruit-time, he sent his servant—for what purpose? And how did these husbandmen treat the servant?

11 And he sent another—how did they treat *him*?

12 Then he sent a third—how did they treat *him*?

13 This was very discouraging—then whom did the lord of the vineyard resolve to send? And, in sending his son, what might he reasonably expect?

14 True—but when the husbandmen saw the son, what did they propose to do? And what advantage did they think that would be to them?

15 And what *did* they do? Now let us attend to *the meaning* of this parable—can any one tell me whom Jesus meant, by the proprietor of the vineyard? And whom did he mean, by the husbandmen? And whom, by the servants? And whom, by the son? And having finished the parable, what did Jesus ask the people?

16 Then, answering the question himself, what did Jesus say? And when the people heard that, what did they say?

17 Then, looking earnestly upon them, Jesus asked them a question—what was it?

18 That is a prophecy of Christ, written in the 118th Psalm—having referred *to that, what does Jesus tell the people, in the 18th* verse? What may we learn from all this? Ans. *That if, like the Jews, we refuse to yield the service of our hearts to God, and despise the message of his prophets and apostles and ministers, and treat with contempt and opposition the gospel of his dear Son; like them we shall be destroyed, as the objects of his just displeasure.*

19 Having heard the parable, and its application, what did the priests and scribes and elders wish to do? To lay hands on whom? Then why did they not do it? But why did they wish to do it?

20 So they closely watched him—and what scheme did they adopt to ensnare him? And what end had they in view?

21 What did some of these spies say to Jesus, in the 21st verse?

22 What they said was quite true; but they meant it merely as flattery, and to conceal their wicked designs—then what question did they ask him?

23 But Jesus saw through the flimsy disguise of his enemies, and severely rebuked them, saying—what?

24 And calling for a penny, what did he ask them! And whose did they tell him it was?

25 That is, it had the impression of Cæsar's head upon it, and his name written above it—having obtained this answer, what, in the 25th verse, did Jesus say to them? Truly, never man spake as Jesus

spake! This was the wisest answer that could have been given—why? ANS. *Because if he had told them not to render tribute to Cæsar, they would have accused him of sedition, as an enemy to the Roman government: and if he had not told them to render to God the things that were God's, or spiritual things, they would have accused him to the priests, as an enemy of their religion.* What should *we* learn from this? ANS. *That in political things it is our bounden duty to obey the lawful commands of proper authorities; but that in religious things, God, and God only, is our rightful sovereign.*

26 These spies, it seems, could not find any flaw in what Jesus told them—so what did they do?

27 Then came some Sadducees, to try what fault *they* could find—what doctrine did the Sadducees deny?

28 Of what law of Moses did they tell Jesus?

29—31 Then they told him of a fact that was in agreement with this law, relating to a woman that had many husbands—how many?

32 And what are we told of the woman, in the 32d verse?

33 In the 33d verse, what question did these Sadducees ask Jesus? And why did they ask this question?

34 In reply, what did Jesus say *of the children of this world*? *What are we to* understand by the expression, *Children of this world*, here? ANS. *Not (as in some other places) sinners, in distinction from good people; but the inhabitants of the present world, in distinction from those who are dead.*

35 But what did Jesus say of those who, having left this world, exist in a better?

36 And what further did Jesus say of them, in the 36th verse?

37 What doctrine may be learned from the circumstance of Moses calling God the God of Abraham, Isaac, and Jacob?

38 In what way does that prove the doctrine of the resurrection?

39 What did some of the scribes say, respecting this answer of Jesus to the Sadducees?

40 And what was the effect of Jesus having answered his enemies so wisely?

41 Then Jesus began to question *them*—what, in the 41st verse, did he ask them?

42, 43 In the 42d and 43d verses, Jesus reminds them of what David said about Christ—what is it?

44 Then, in the 44th verse, what question did Jesus ask them? To this question, the people returned no answer—but how was Jesus Christ both the son and the Lord of David? ANS. *As we are very plainly told, at the beginning of the 1st chapter of John's Gospel, Jesus* Christ is both God and man: *as God, he* is of course, David's Lord; and

as man he is David's son, his parents being the descendants of David.

45 Then, in the hearing of the people, whom did Jesus address?

46 Of whom did Jesus tell his disciples to beware? What did Jesus say of these scribes?

47 And what further did he say, in the 47th verse? What did Jesus mean, by this? Ans. *Jesus meant, that while these people pretended to be over religious by making long prayers, they were very covetous, and uncommonly oppressive towards those who had not any friends to help them.* Then what Jesus said to his disciples, we would say to *you: Beware of the scribes;* or, as Jesus meant, Beware of their pride and hypocrisy; lest you also partake of their condemnation.

CHAP. XXI.

1 IN the temple, at Jerusalem, there was a place called the treasury, in which the worshippers used to put their voluntary contributions towards the necessary expenses: one day, Jesus being in the temple and looking up, saw—what?

2 We are not told the amount of their gifts; but of course, it was more than a certain widow put in—how much was that?

3 Two mites were one farthing, which was equal to three farthings of our *money—but though it was so little, yet what did Jesus say?*

4 More than they all!—how was that? Then what may we learn from this anecdote? Ans. *That God values what we give to his service, not according to the amount, but according to the proportion which it bears to what we have, and the motives and feelings with which we give it.*

5 One day, some spake to Jesus, of the temple—what in particular did they notice?

6 But what did Jesus say of all this?

7 Then the disciples asked Jesus two questions—what was the first? And what was the second?

8 And the remainder of the chapter, except the last two verses, is an answer to these questions—what, in the 8th verse, were the disciples cautioned against? What occasion was there for this caution?

9 And when they should hear of wars and commotions—what then? That is, they were not to be terrified, as if all the judgments were coming upon them *immediately*—why not?

10 And what signs of approaching judgments does Jesus mention, in the 10th verse?

11 And what, in the 11th?

12 And before these judgments came upon the nation, what treatment would the disciples meet with? For whose sake would they receive this treatment?

13 To what account would their persecution turn?

14 That is, it would be a testimony that they were the servants of Christ—when they were carried before kings and magistrates, what were they not to do?

15 Having forbidden them to make use of a *studied* defence, to encourage his disciples what did Jesus tell them?

16 By whom might they expect to be persecuted? And how far would their cruelty go?

17 And this persecution would be very general—but *why* would the disciples be persecuted?

18 And yet, what, in the 18th verse, did Jesus tell them? Then did Jesus mean that none of them should be killed? Ans. *Certainly not; for he had before told them that they should: but the meaning is, that the providence of God was so watchful of them, that nothing could harm them without his permission, and then even the death of their bodies would be the means of introducing them to eternal life.*

19 And, considering this, in what way should the disciples feel?

20 How were the disciples to to know when the judgments were near? By *what* armies would Jerusalem be encompassed? Ans. *By the Roman armies, under their emperor, Titus Vespasian.*

21 Then what were those disciples *to do, which* were in Judea? And *what were they* to do who were in *the neighbouring* countries?

22—24 What does Jesus say of these desolations, in the 22d and two following verses? And this was fulfilled in a remarkable degree —how? Ans. *There were more than a million of Jews killed, and ninety thousand taken prisoners; and from that time to the present day Jerusalem has been chiefly in possession of the Gentiles.*

25—27 What signs of the approach of that terrible time are mentioned, in the 25th and two following verses?

28 When these things should begin to be accomplished, what were the disciples to do? That is while the ungodly mourned, they might *rejoice*—but why?

29 Then Jesus spake a parable to his disciples—what about?

30 And when trees begin to bud and blossom, how do people judge?

31 And what use were the disciples to make of this parable? But how would these judgments promote the spread of Christ's kingdom? Ans. *By causing the disciples to be scattered among the different countries of the world, instead of continuing at Jerusalem.*

32, 33 To fix the time with exactness, and to remove all doubt as to the certainty of the judgments, what did Jesus say, in the 32d and 33d verses?

34 Against what does he caution his disciples, in this verse?

35 In what manner would the threatened judgments come upon the earth?

36 Therefore Jesus exhorts his disciples to two duties—what is the one? And what is the other? Why were they to watch and pray?

37 Having answered the questions of his disciples, mentioned in the 7th verse, it is likely Jesus retired to Bethany—for what are we told, in the 37th verse?

38 And what are we told of the people, in the 38th verse? And as Jesus was in many things an example for our imitation, what are we here taught? Ans. *Two things*: 1. *That those who are able to teach should do all the good they can.* 2. *That those who need to be taught should pay all the attention they can to the instructions which are delivered.*

CHAP. XXII.

1 THIS chapter begins by telling us that one of the Jewish feasts was near—what feast? Why was it called the feast of unleavened bread? Ans. *Because while this feast lasted, (a particular account of which is given in the 12th chapter of Exodus,) the Jews might not eat any other kind of bread.* And why is this feast called the feast of the Passover? *(See on Chap* ii. 41.)

2 At this feast, what did the chief priests and scribes seek to do? That is, *they sought to* kill Jesus *privately and without tumult*—why?

3 And, during the feast, what do we read of Judas? But did this excuse Judas? Ans. *No: for though people in general wish to shift the blame of sinning from themselves to Satan, yet they have no right to do so; because when he entices them, they consent; and if Satan and the sinner consent to sin together, Satan and the sinner must be punished together.*

4 Yielding to the enticements of Satan, what did Judas do?

5 Then how did the chief priests and rulers feel? And what did they do? What does *covenanted* mean? Luke does not tell us—but cannot you tell me *how much* they agreed to give Judas? Do you remember any passage in the Old Testament about this?

6 Having made his bargain, what did Judas do?

7, 8 Having told us what happened *during* the feast, Luke, (who often mentions things out of the order of time,) proceeds to tell us how Jesus and his disciples *observed* the feast—when the day came for killing the passover-lamb—that is, the fourteenth day of the month,)—what did Jesus do?

9 Then what did Peter and John ask him?

10 And what directions did Jesus give them?

11 And what were the disciples to say to this man?

12 Then what would the man do? Then what were the disciples to do

13, 14 Of course the disciples did as Jesus desired them; and when the hour for eating the passover was come—what then?

15, 16 We must take particular notice here, that though what Luke tells us is always true, yet he does not always mention what happened *in the exact order of time*: otherwise, we shall find it difficult, if not impossible, either to understand what he says, or to make it agree with what the other Evangelists say—being met at the passover, what, in the 15th and 16th verses, did Jesus say to his disciples?

17, 18 And what are we told, in the 17th and 18th verses?

19 That, however, was *after* the feast of the passover, at the *Lord's supper* as it is called, which Luke describes in the 19th and 20th verses—when Jesus took the bread, what did he do? And, having given thanks, to whom did he give the bread? What did Jesus say this bread represented? For what purpose were the disciples to eat it?

20 And taking the cup, what did he say?

21 In the 21st verse, what did Jesus tell his disciples?

22 And though the death of Jesus *Christ was appointed*, yet what *does Jesus say of him* by whom he *was betrayed*?

23 This information must have *been like a thunderclap* to the dis*ciples—what effect did it*

24 When we conside
of their minds, we cann
that what is said of the
the 24th verse, took pl
that particular time—wh

25 Of whom, in the
did Jesus remind his
And of what, respec
Gentile kings?

26 But this should no
the disciples—then what

27 At the end of the
Jesus tells his disciples
was an eminent examp
humility—who was it?

28 Then, of what
remind his disciples, ab
selves?

29, 30 And what e
information did he give
respect to the future?
should these last few v
us? Ans. *To be intent*
the good we can, thus provi
to be the disciples of Je
and instead of seeking th
men and worldly honou
forward to the rewards
and heavenly state.

31 In the 31st verse,
Jesus say to Peter?

32 But what had Jes
prevent this? And w
was converted, or in a
converted after his deni
what was he to do?

33 Peter, howeve
the bare suggestion
possibly fall—so w

n what did Jesus tell

at, in the 35th verse, are
at Jesus asked his dis-
nd what did they reply?
what advice did Jesus
, in the 36th verse?
l, in the 37th verse, as a
that advice, he referred
a prophecy of Isaiah re-
himself—what was it?
he 38th verse, what did
les say to Jesus? And
ne say, in reply? What
earn from this short con-
! Ans. *That if we would disciples of Jesus Christ, we t and endure hardships and persecution; remembering r hardships and trials and even unto death, that Jesus r us.*

w follows an account of
; place immediately after
ver supper: we may sup-
t Judas went from that
the chief priests—but
lid Jesus and the other
go?
d, coming to that part of
nt of Olives, called the
f Gethsemane, what did
to his disciples?
d retiring to a short dis-
nat did Jesus do?
ring—what?
en what appeared to our
For *what purpose did this* ear?

44 Yet the angel did not strengthen our Lord to such a degree as to remove the anguish of his soul—for what do we read, in the 44th verse?

45 And rising up from prayer, Jesus went to his disciples—in what state did he find them?

46 Then he asked them a cutting question—what was it? And what did he tell them to do? Why did he tell them to pray?

47 While Jesus had been praying, and the eleven disciples sleeping from sorrow of heart, Judas had been busy with the priests and rulers—for while Jesus was exhorting his disciples to watchfulness and prayer, a multitude appeared, and Judas with them—and what did he do?

48 But what did Jesus say to him?

49 The other disciples, perceiving what the people were about to do, began to feel alarmed for their Lord—what did they ask him?

50 And one of them, Peter, without waiting for an answer—did what?

51 And for this rash action, however brave, Peter was in danger of being apprehended: but Jesus interceded for him—what did he say? Then what did Jesus do? Whose ear, think you?

52 Really, it is astonishing that after this miracle, those who had come out against Jesus could have

the heart to execute their warrant —what did Jesus ask the priests and rulers?

53 That seemed especially unnecessary, since he was with them regularly in the temple—but how did Jesus account for it?

54 Then, as he made no resistance, they took him, and led him away—whither? And one of the disciples followed him afar off—which?

55 This seems to show a strong affection for his Lord; yet after the cautions Peter had had, and his attack on the high-priest's servant, he had better have gone alone, to pray against temptation, instead of going into it, as we find he did, by the 55th verse—what do we there read of him?

56 And there a certain maid fixed her eyes upon him—and what did she say, about Peter?

57 Then what did Peter do?

58 Ah! he found it much easier to fight for Christ, than to suffer for him—when a second person, a man, charged him with being a disciple—what did Peter say?

59 O how hardening is sin! Peter has denied his Lord twice; and yet he dares to stay in the same *place another hour:* then one of *the company, who* seemed very *confident, came* up—and what did *he say of Peter?*

60 *And what* did Peter say, in *reply? And then,* almost before the words were uttered—what happened?

61 And just at that instant, Jesus, who was at the further end of the hall, turned and looked on Peter; and *O what a look!* It was as if our Lord had said—'What! is it not enough that I should suffer from *my enemies!* Has *my friend* denied me! Is this your *dying* with me! What, *not know me,* Peter!'—what was the effect of this look?

62 And, remembering his boasting, his neglect of watchfulness and prayer, and his awful denial of his Lord—whar did Peter do?

63 From Peter's fall, let us learn wisdom, and never trust to our own resolutions: now tell me—what are we told of the enemies of Jesus, in the 63d verse?

64 And what, in the 64th?

65 And what, in the 65th?

66 All this was done in the middle of the night, at the high-priest's palace—when the morning came, what did they do?

67 And what did they ask Jesus to do? But he would not tell them—why not?

68 And of what did he complain, in the 68th verse?

69 Then what important truth did he tell them?

70 Then they asked him another question—what was it? And what answer did he give?

71 That is, 'What you say is true'—then what did they do

All this is very shocking; and perhaps you feel angry with those who could act thus; yet how many are there who feel as you do, who yet feel no love to the Saviour, but dislike his way of salvation, and act in opposition to his commandments. May you be free from this sin!

CHAP. XXIII.

1 IN the last chapter we read of a kind of mock-trial of our Lord, at the high-priest's palace: having made up their minds that he should die, the multitude led him away—to whom?

2 Pilate, you know, was the Roman Governor—when they had brought our Saviour to him, what did they charge him with doing? What did they charge him with forbidding the people to do? And what did they charge him with saying of himself?

3 Yes, having nothing to say against Jesus that was true, they *perverted* his words; that is, they *put a wrong meaning* on them—referring to their accusation, what did Pilate ask Jesus? And what answer did Jesus make? That was a short way of saying, *Thou sayest the truth*—but in what way was Jesus the King of the Jews? ANS. *He was not their* TEMPORAL *king, (as our king is king of England,) for his kingdom was not of this world; but he was their* SPIRITUAL *king, to govern their souls.*

4 In the 4th verse, what did Pilate say of Jesus? To whom did he say this?

5 Then, of course, Pilate did not believe their accusation of our Lord—but what effect had his answer upon them? And feeling so fierce against Jesus, what did they say of him?

6 When Pilate heard of Galilee, what did he inquire? Whom, think you, did he mean by the *man*?

7 Galilee was that part of Palestine which belonged to the jurisdiction, or government, of Herod—so when Pilate knew that Jesus lived in Galilee, what did he do? Still, as Galilee was a great distance from Jerusalem, how came Pilate to send Jesus to Herod?

8 When Herod saw Jesus, how did he feel? Herod had long desired to see Jesus—why? And what did he hope Jesus would do at this time?

9 In what way did Herod converse with Jesus? But Jesus did not choose to gratify mere curiosity—so, when Herod questioned him, what did he do?

10 And what did the chief priests and the scribes do?

11 Finding that Jesus would not gratify his curiosity and vanity and pride, what did Herod and his soldiers do?

12 Pilate and Herod had been at enmity against each other—but

what was the effect of Pilate's sending Jesus to Herod?

13 Then whom did Pilate call to appear before him?

14 And what did he remind them that they had done? And what did Pilate say *he* had done? Then what did he say of Jesus?

15 Then what did he say respecting Herod's examination of Jesus?

16 Then what did Pilate resolve to do?

17 And in releasing him, he would have been complying with a yearly custom—what custom? At what feast?

18 But all at once these wretches cried out, respecting Jesus—what? And whom did they wish to have released?

19 How shocking!—for what were the crimes for which Barabbas had been put in prison?

20 Still, Pilate wished to release Jesus—so what did he do?

21 But the people cried out—what?

22 Then Pilate made another effort—what, in the 22d verse, did he ask them? How often had he asked this question before? And a very reasonable question it was—*then what did he state*, as the result *of his examination of* Jesus? And *what did he resolve* to do?

23 What effect had this determination *on the people*? And what *was the consequence* of this?

24 Then what did the cowardly governor immediately do?

25 And, delivering up to their brutal will, Jesus, the prisoner in whom he was forced to confess that he found no fault at all, whom did Pilate release?

26 It was common for those who were about to be crucified, to carry their own cross; and perhaps at first they laid the cross on Jesus—but, finding him too weak as they led him away, and perhaps being afraid that he would die before he was executed, whom did they compel to bear it? Where was Cyrene? ANS. *Cyrene was a city on the north-west coast of Lybia, a country in Africa.*

27 And a great company followed, some of them friends—what are we told of them, in the 27th verse?

28 In the 28th verse, what did Jesus call these women? For whom did he tell them not to weep? Then for whom should they weep?

29 What occasion had they to weep for themselves and their children?

30 And in those days, what would the ungodly Jews do?

31 What important question did Jesus ask, in the 31st verse? In this, and the three former verses, Jesus referred to the destruction of Jerusalem by the Romans—but what did he mean by what he said about the green tree and the dry

ANS. *That he was innocent, and therefore as improper a person to endure such sufferings, as green wood is unfit to be burnt; and that if the wrath of his enemies was so fierce against him, what must that guilty nation endure, who, by their awful crimes, had rendered themselves as fit objects for the fierce anger of God, as dry wood is for the fire!*

32 Two other persons were led away with Jesus—what were they? And for what purpose were Jesus and the malefactors led away?

33 It was usual to crucify on mountains and high places—what was the name of the mount on which Jesus was crucified? And what were the relative situations of Jesus and the malefactors?

34 How different were the feelings of Jesus and his enemies! they *crucified him*—but how did Jesus pray respecting *them*? And we cannot help hoping that the great body of them did *not* know the full extent of the sin they were committing. The latter part of the verse, is the fulfilment of a prophecy in the 22d Psalm, and relates to the soldiers—what did they do? Whose raiment?

35 And the people stood gazing, as thousands do in this country at a public execution—but what else *did they and the rulers* do? In *what way did they* deride Jesus?

36 Who else mocked our Saviour? *How did the soldiers* mock him?

37 And what did they say to Jesus?

38 As it was customary to exhibit the crimes of those who were considered as great malefactors, a writing in three languages was put up over the cross of Jesus—what were these languages? And what was the writing?

39 And, contrary to all reasonable expectation, one of the malefactors, who were crucified with our Lord, joined in the general feeling, and railed on him—what did he say?

40 The other malefactor, however seemed differently minded, and rebuked his companion—what did he say to him?

41 Yes; and besides their being alike condemned to die, there was a very important difference between their execution and that of our Lord—what did the converted thief say of his own sufferings and those of the other thief? Why did he consider their punishment just? But what did he say of Jesus?

42 And having reproved his hardened companion, the penitent thief turns to the Saviour and prays—what was his prayer?

43 And it was the prayer of faith—what answer did Jesus return? What was there in the conduct of this thief which proved that his conversion was genuine? ANS Five things: his open confession his sin and of the justness

punishment; his fear of God; his faith in the Saviour; his prayer to him; and his desire to do good to his companion. And what should this conversion of the thief on the cross teach us? Ans. *Not to despair of obtaining the mercy of God, even at the latest hour of life, not even if we have been the greatest of sinners, provided we heartily repent of our sins, and desire to be saved by Jesus Christ.* True; but as this man lived in sin till just before he died, and yet went to heaven at last, does it not afford encouragement to sinners in general, to put off seeking the salvation of their souls till just as they are about to die? Ans. *By no means; for though one of these men was converted, the other was not: besides, we do not know that we shall not die suddenly, without a moment's time for thinking; and even if we should die a lingering death, yet having purposely put off religion till a dying hour, we cannot reasonably expect that God will then change our hearts: indeed, it is quite insulting him, intentionally to live in sin as long as we can, under a notion that we shall obtain mercy on a death-bed.*

44 During the crucifixion, there was a great darkness over all the land—at what part of the day was *this?*

45 That is, from noon till three *o'clock:* but besides the darkness, *another striking* circumstance took *place*—*what was it?*

46 The 46th verse mentions th closing scene of our Saviour's lif —read it. What do you suppos is meant, by *giving up the ghost?*

47 When the centurion, or Ro man captain, saw what was done what did he do? And what did h say of Jesus?

48 And what are we told of th people in general, who came tog ther to that wonderful sight?

49 Perhaps their feeling wa only a common compassion, mix with astonishment; but in the 49 verse, we read of some who tende ly loved our Saviour—who wa they? And what do we read them? And here was the fulfilme of Simeon's prophecy, in the 2 chapter, and the 35th verse—wh was it?

50 The chapter finishes with account of our Saviour's burial- by whom was it conducted? Wh was Joseph's profession? · An what was his character?

51 As a counsellor, he was pr sent at the condemnation of Jes by the chief priests—yet what w we told of him, at the beginni of the 51st verse? Where d Joseph live? And whereabou was Arimathea? Ans. *It is ge rally supposed to have been situa* near Lydda, about 20 miles north-e from Jerusalem; though some t it was still nearer to Jeru What are we told of Joseph, end of the 51st verse?

52 That is, he expected and desired the blessings of the gospel —being very desirous of obtaining the body of Jesus, what did Joseph do?

53 And having obtained Pilate's consent, what did he do with the body?

54 What day was it, when Joseph paid this respect to our Lord? Or, the day before the Sabbath—and what are we told respecting the Sabbath?

55 What, in the 55th verse, do we read of the women who came with Jesus from Galilee?

56 Having attended the funeral of their Lord, what did these women do? And at that time they *only prepared* them—why? According to *what* commandment? What a lesson is this for us! If these good women would not break the fourth commandment, even to show their affection for their Lord, how careful should we be to avoid all kinds of work on the Sabbath, except works of necessity and mercy, which Christ, the Lord of the Sabbath, expressly approved.

CHAP. XXIV.

1 THE last chapter, you know, contained an account of the death and burial *of our Lord*; and now *we have an account* of his resurrection and ascension to glory: yet *order to understand* thoroughly *beginning* of this chapter, we must read it in connexion with the conclusion of the last. We are here told of something which took place on the first day of the week—at what time of the day? And thus early we read that some persons came to the sepulchre—who were they, think you? And to what sepulchre, think you, did they come? And what did they bring with them? For what purpose, think you, did they bring these spices?

2 But when these good women and their companions arrived at the sepulchre of their Lord, what did they notice?

3 And they entered into the sepulchre—and what then?

4 Not finding the body of Jesus, how did they feel? And as they were wondering, what did they see?

5 Then how did the women feel? And what did they do? Then what did the men, (or rather angels in the appearence of men, and therefore called men,) ask these women?

6 What did they tell the women, of Jesus? And what did they tell them to remember?

7 What *had* Jesus said to his disciples in Galilee?

8 What effect did this communication of the angels respecting Jesus, produce in the women?

9 Then what did they do? The eleven what?

10 *Who* told these things to the eleven disciples?

11 And what effect had this communication on the apostles?

12 Then which of the disciples went to the sepulchre? And stooping down, what did he see? Then he departed—in what state of mind?

13 In the 13th verse, we read of two of *them*—two of whom? Not two of *the eleven* disciples, however—but what are told of these two? How far was Emmaus from Jerusalem?

14 Or, about eight miles—what was the subject of their conversation, as they walked? And what things were they?

15 And while they were earnest in conversation, a third person joined them—who?

16 But they did not know Jesus—why not?

17 Perceiving that these disciples were very sorrowful, what did Jesus say to them?

18 One answered for both—what was his name? Cleopas answered the apparent stranger, by asking a question, as though he was quite surprised—what was the question?

19 Wishing still to appear ignorant, what did Jesus ask them? Concerning whom did they say they were conversing? What *honourable testimony did they* bear *of Jesus?*

20 And what did they say, of the conduct of the chief priests and rulers towards him?

21 Of what did these disciples once feel almost certain? But now their faith seemed nearly, if not quite gone—for how long did they say it was since Jesus was crucified? But what of all that? Ans. *They had been taught to expect that Jesus would rise from the dead on the third day; but the third day was now come, and they had not seen him; so now they did not know what to think.*

22 What did these disciples tell Jesus, of certain women, in the 22d verse?

23 And what, in the 23d verse? *What* women did they mean?

24 And what did these disciples tell Jesus, of some others of their company?

25 Then, still keeping up the appearance of a stranger, Jesus rebuked their doubts—how, in the 25th verse?

26 Then what question did he ask them?

27 And then, beginning with the writings of Moses and the prophets, what did Jesus explain to these disciples?

28 As Jesus and the disciples drew near to Emmaus, what are we told of Jesus?

29 But being pleased with his company, what did the disciples do? And what did they urge, as

a reason why he should comply with their desire? Then what did Jesus do?

30 And as he sat at meat with them, what did he do?

31 This was very remarkable in one who had passed for a stranger; but it was the well-known custom of Jesus, and was instrumental in opening their eyes so that they knew him—but what are we to understand, in this narrative, by the eyes of the disciples being *holden*, and afterwards *opened*? Ans. *Not that the disciples were deprived of sight, nor that any outward force was applied to their eyes; but that, by a supernatural influence, they were prevented at first from knowing Jesus, and that afterwards that influence was removed.* And when these disciples knew Jesus, what did he do?

32 As soon as they could well recover from their astonishment they asked each other a question—what was it?

33 And now their hearts are so full, that they cannot keep their delightful knowledge to themselves—so what did they do? And who did they find at Jerusalem?

34 And then, full of delight, what did they tell the disciples at Jerusalem?

35 And having told them the main fact, they proceed to tell them particulars—of what? How *who was known of them, in breaking of bread?*

36 And while they were busy, talking of all these wonderful things, who stood among them? And what did he say to them?

37 How delighted we should think they must have been, to hear that; as one of them had denied him, and the others forsaken him, it would seem like a kind and gracious pardon—yet how did they feel? Why, what did they suppose?

38 But Jesus reasoned with them—what questions did he ask them, in the 38th verse?

39 Then what did he tell them to do? Why did he tell them to do this?

40 Having thus reasoned with the disciples, what did Jesus show them?

41 A plain proof this, that Jesus was not, as some suppose, after his resurrection, a mere spirit—and yet his disciples believed not—why? Or, as *we* often say, It seemed too good to be true—but while they were thus wondering, what did Jesus ask them?

42 Then what did the disciples give him?

43 And then what did Jesus do?

44 Perhaps Jesus did this in order fully to convince the disciples that he was not a mere spirit; and then he began to converse with them—what did he say respecting the things which had happened?

45 At first, even Christ's own disciples did not fully understand

the meaning of what he told them, though they did afterwards—by what means were their understandings enlightened?

46 Then, in the 46th verse, what did Jesus tell his disciples?

47 What delightful effect would follow from the sufferings and resurrection of Christ?

48 And who were chosen witnesses of these things?

49 Yet they were not to begin preaching immediately, not till they had received power from on high, not till the out-pouring of the Holy Spirit on the day of Pentecost—until that event took place, where were the disciples to remain?

50 The chapter concludes with an account of our Saviour's ascension; on that occasion, he and his disciples went about two miles out of Jerusalem—to what place? And then what did Jesus do?

51 How affecting this must have been!—but while he was blessing them, he was par
and whither was
52 No wonder
him, after such
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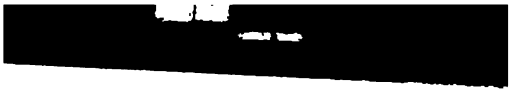

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OR

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WITH

PRACTICAL AND EXPLANATORY OBSERVATIONS,

SUITED TO THE CAPACITIES OF CHILDREN.

BY J. G. FULLER.

SECOND EDITION.

"Whoso readeth, let him understand." Matt. xxiv. 15.

"And Philip said, Understandest thou what thou readest? And he said, How can I, except some one should guide me?" Acts viii. 30, 31.

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QUESTIONS, &c.

ON

THE GOSPEL ACCORDING TO JOHN.

WHAT was the name of the writer of this Gospel? But there are two persons of this name mentioned in the New Testament: one was a disciple of Jesus, and the other had disciples of his own—which John was this? Why is he sometimes called John the Evangelist? ANS. *Because he wrote this Book: an Evangelist is, generally, one who declares the Gospel; but the term is more particularly applied to those who wrote an account of the life and death of our Saviour, Jesus Christ.* And who were they? There are three circumstances by which John's Gospel is distinguished from the others—what is the first? ANS. *That, as a kind of Appendix to the other Gospels, (being written several years after them,) it takes but little notice of what was before narrated, but introduces many interesting anecdotes and discourses which the other Evangelists had omitted.* What is another peculiarity of this Gospel? ANS. *That it dwells chiefly on the dignity of our Saviour, and the spirituality of his mission.* And what is a third peculiarity of this Gospel? ANS. *That it was written for the use of Christians, who were supposed to be unacquainted with Jewish customs, as is evident from the numerous explanations relating to them.* Where did John live after the ascension of Christ? ANS. *It is supposed he continued in the neighbourhood of Judea till the approach of the destruction of Jerusalem; and that then he went into Asia, and resided some time at Ephesus.* What became of him afterwards? ANS. *He was banished to Patmos, by the Roman Emperor, Domitian.* Where was Patmos? ANS. *Patmos was a small island in the Ægean Sea, about sixty miles from Ephesus.* Did John continue at Patmos till his death? ANS. *No*: after the death of *Domitian he returned into Asia*, where he lived till he was nearly a hundred *years of age.* And what kind of death did John die? ANS. A natural *death, being, as it is supposed*, the only Apostle who escaped martyrdom. What other parts of the New Testament, besides this Gospel and Revelation, did John write?

CHAP. I.

1 WHO does John inform us *was*, or *existed*, in the beginning? Whom do you suppose John meant, by *the Word*? Why do you think so? And what, besides his pre-existence, are we told of the Word, in the 1st verse?

2 Still, though John most plainly declares that the Word was really and truly *God*; yet, so careful is he to impress on the mind that in some sense he is also *distinct* from God, that, in the 2d verse, he repeats something he had just mentioned —what is it?

3 In the 3d verse, what mighty work is ascribed to the Word?

4 Then he is our Creator—and what does John say of him, in the 4th verse? What are we to understand by this? ANS. *That the Word is not only the immortal God, possessing life in himself; but also, that, as the Fountain of life, he communicates it to men.*

5 Then, as the Word is the Light of the world, how are we to account for the world continuing in darkness?

6 That is, the world did not *perceive* and *realize* the beauty and brightness and glory of his gospel: *but now our attention* is called to *some other person*—of whom do we *read, in the 6th verse*? John the Evangelist, *or* John the Baptist? *Why do you think so*?

7 In what character did John come? Of whom was he sent to bear witness? Who do you suppose is meant by *the Light*? For what purpose did John bear witness of the Light?

8 And, lest any should confound the two, (that is, the *Light* and the *witness* of the Light,)—what, in the 8th verse, does the Evangelist John repeat of John the Baptist?

9 And how, in the 9th verse, does the Evangelist describe the true Light? In what sense is the Light here called the *true* Light? ANS. *Not merely as opposed to false lights, but to the inferior light displayed in the laws of Moses.* And how, in coming into the world, does the Light enlighten every man? ANS. *By revealing the gospel way of salvation.*

10 But, though the Light was in the world, (the world, too, which he himself had made,) yet what, in the 10th verse, are we told of its inhabitants?

11 And what is more astonishing still—when he came and lived among his own people, the Jews, what are we told of them?

12 Yet, though this was true of them as a nation, there were individuals who received him—what power, or *privilege*, did he confer on them? In what way did these persons receive the Light?

13 How, in the 13th verse, are such characters described? What are we taught by this descrip-

ANS. *That all true believers are regenerated, or born of God.*

14 Having declared the dignity and deity of the Word, the Evangelist declares his humanity and humiliation—in order to his dwelling among men, what nature did he assume? Can you remember by what name he was called in this nature? And why was he called by this name? Though he became man, what glory are we here told was manifest in Jesus? And what are we told of his character?

15 What witness, or testimony, did John the Baptist bear concerning Jesus? But, Jesus not having become man until *after* the birth of John, in what sense was he *before* John? ANS. *John probably refers to his pre-existence, "in the beginning, with God."* Jesus is said to have been *preferred* before John—can you remember any of the preferences, or honours, which were shown to Jesus and not to John?

16 Jesus, we have been informed, was "full of grace and truth"—did he confine these blessings to himself?

17 What striking difference was there between the mission of Moses and the mission of Jesus? Who was Moses? Wherein consists the superiority of the gospel of Jesus Christ to the law of Moses? ANS. *The moral law required what was right, but it gave no hope of pardon; but the gospel, while it confirms this holy law, provides a way by which sinners may return to God: and the ceremonial law was only a shadow, or representation, of the blessings of the gospel.*

18 No man, (that is, no *mere* man,) hath seen God, at any time—then how do we become acquainted with him?

19 Yes, and that probably is the reason why Jesus is called *the Word.* But now we have the testimony of John the Baptist on some particular occasion—on what occasion? What were Levites? ANS. *That tribe of the Israelites who were descended from Levi, one of Jacob's sons: they used to assist the priests in the sacred services of of religion.* Where was Jerusalem? ANS. *Jerusalem was in Judea, and the chief place in all Palestine, as London is the chief city of all England; the kings used to live at Jerusalem; and Jerusalem was the place where the temple was, in which sacrifices were offered to God.* What question did these priests and Levites ask John?

20 And John did not wish to evade this question—but what did he confess?

21 Then what did the priests and Levites inquire? And what did John reply? Now read the 14th verse of the 11th chapter of Matthew.....Then how are we to account for John's saying he was not Elias? ANS. John was perfectly correct; for though he came in the spirit and power of Elijah, was therefore compared to that pr yet he was not Elijah, who t

expected would rise from the dead. On John's denial that he was Elias, or Elijah, what did these priests and Levites ask him? By which it is supposed they meant one of the old prophets whom they expected to appear about that time—what reply did John make?

22 Still, these men persist in their inquiries—why?

23 Then what account did John give of himself?

24 Of what religious sect were those who were sent to John? And what were Pharisees? ANS. *The Pharisees were a religious sect among the Jews, very numerous, rich, and powerful: they pretended to be more holy than all other sects; though many of them were very great hypocrites.*

25 In the 25th verse, what do these Pharisees ask John?

26 John's answer relates to himself and to some other person—what does he say of himself? And what does he say respecting some other person?

27 What testimony did John bear, of honour shown to this person? What were John's ideas of himself, with reference to this person? And whom, think you, did John mean?

28 Where was John, when these *Pharisees visited him?* Where *was Bethabara?* ANS. *On the east of the river Jordan, about forty miles north-east of Jerusalem: Bethabara is a modern name, the more ancient name being Bethany.* What John doing at Bethabara?

29 The next day, whom John see coming to him? By title, or name, did John des Jesus to his disciples? Wha he say of Jesus, the Lamb of And why did he call Jesus Lamb of God? ANS. *Beca was innocent as a lamb; and lambs which were sacrificed in f times represented the taking aw sin, so Christ, in becoming a sa for sin, actually takes it away.*

30 In the 30th verse, Joh peats his usual testimony of —what is it?

31 Nor did John thus ha Jesus from any design arising former intimacy—for what, rea ing the person of Jesus, did say, in the 31st verse? But th John was not personally acqua with Jesus, he knew some respecting him—what? And Jesus might be manifested, did John do?

32 What, in the 32d verse John say he saw? Whence the Spirit descend? In what ner did the Spirit descend? upon whom did the Spirit abi

33 And even then, John di know Jesus personally—how did he know that Jesus wa who should baptize with the Spirit?

34 Therefore, having this, what record did Jo

35 Of what are we told, the next day?

36 And looking earnestly on Jesus as he walked, what did John say to his disciples? Why did John call Jesus the Lamb of God?

37 On hearing John's testimony of Jesus, what did these two disciples do?

38 When Jesus saw these two disciples following him, what question did he ask them? Then by what title did they address Jesus? And what is the meaning of Rabbi? What question did these disciples ask Jesus?

39 In reply, what invitation did Jesus give them? And they accepted this invitation—how long did they continue with Jesus? What hour of the day was it when they went?

40 Or, about four o'clock in the afternoon—what was the name of one of the two who heard John speak of Jesus, and followed him? Whose brother was Andrew?

41 And, as was very natural, Andrew went in search of his brother—having found him, whom did he tell him they had found? What is the meaning of the Messias?

42 Or, *the Anointed One*—Having communicated this interesting information, what did Andrew do? Brought *whom* to Jesus? And when Jesus saw Simon, what did he say *to him*? And what is the *meaning of Cephas*?

43 The day following, whither was Jesus determined to go? What part of Palestine was Galilee? Whom did Jesus find in Galilee? And what did he desire Philip to do?

44 Where did Philip live? Where was Bethsaida? Ans. *On the north point of the sea of Galilee.* What other disciples, besides Philip, lived at Bethsaida?

45 In the true spirit of a disciple, Philip went in search of his friend—what was the name of that friend? And finding Nathanael, what did Philip tell him? Where was Nazareth? Ans. *Nazareth was a city, west of the sea of Galilee, about sixty miles north of Jerusalem.* And who was Joseph? Ans. *The reputed father of Jesus, because he married his mother.*

46 Hearing that Jesus was from Nazareth, what question did Nathanael ask? Philip would not stay to argue that point—so what did he invite Nathanael to do?

47 Seeing Nathanael, what honourable testimony did Jesus bear of him? This testimony has sometimes been misunderstood, from thoughtlessly confounding the word *guile* with *guilt*—what is the meaning of *guile*?

48 Astonished that he should be in the least known to Jesus, what question did Nathanael ask him? And the reply of Jesus would increase the surprise of Nathanael—

what was it? Most likely, it was to an act of private devotion that Jesus referred, which Nathanael would easily recollect—what does this circumstance teach us? ANS. *That Jesus is acquainted with the heart, and notices every act of devotion, however retired we may be, and unobserved by our fellow-men.*

49 And of this truth Nathanael was fully convinced—and, being convinced of this, though a short time before he had asked whether any good could come out of Nazareth, what now does he confess concerning Jesus? But Judea was at this time a Roman province, of which Pontius Pilate was the governor—then how was Jesus the king of Israel?

50 In the 50th verse, what did Jesus promise Nathanael he should see?

51 And what were these greater things? The allusion here is doubtless to Jacob's vision, (Gen. xxviii. 12.) in which he saw a ladder reaching to heaven, upon which angels were ascending and descending — but what did Jesus mean? ANS. *Some suppose that Jesus referred to the descent of angels, on various occasions, to attend upon him; but others are of opinion that he referred to his character as Mediator between God and man; and meant that his mediation is, as it were, a ladder between earth and heaven, by which angels become ministering spirits to the heirs of salvation.*

CHAP. II.

1 THIS chapter begins with account of the first public mir which Jesus performed—what miracle? ANS. *Any thing cont to the common course of nature, above human power.* This mir was performed at a feast—v kind of a feast? Where was feast given? Who was one of guests? And what was her na

2 Who besides, were gues this feast?

3 Then we may be sure it not like some wedding-feast scene of riot and revelling; y was a *feast*—and therefore was wanted? This want of was at the latter end of the f occasioned, probably, by num coming unexpectedly, in co quence of Jesus being there these circumstances what did mother of Jesus do?

4 But Jesus reproved h how? And why did Jesus rep Mary? ANS. *It was likely sh acquainted with his power to miracles, and wished him to that power; and that Jesus rep her for interfering in those t which belonged to him as the Me though he paid filial regard to h other occasions.* And what this reproof teach us? ANS. *Papists are mistaken, in supp that the mother of Jesus has any* troul over her son as the Me

and Redeemer of men; and therefore that prayer addressed to the Virgin Mary is not sanctioned by scripture.

5 That he might not sanction improper interference, Jesus would not perform the miracle just then, though he did afterwards—in expectation, however, that he would in some way exert his miraculous power, what direction did Mary give to the servants?

6 And though Mary said this, in reference to that feast only, yet it is a direction we shall do well to attend to, on *all* occasions. At this feast there was a quantity of water—how does John (who wrote his Gospel for Gentiles as well as Jews) explain this? Or, for the Jewish rites of cleansing—how many vessels of water were there? How much did each vessel contain? And what was contained in what is here called a firkin? Ans. *About seven gallons and a half.*

7 Seeing these six water-pots, what did Jesus desire the servants to do? And what did the servants do?

8 Then what directions did Jesus give? And what then did the servants do? Who was the governor of the feast? Ans. *Not the bridegroom, but a friend who was appointed to conduct the feast; and one part of whose office was to taste the wine, before it was given to the company.*

Of what was the governor ignorant concerning this wine? But there were some who knew—who? Being ignorant of any miracle, and perceiving the superiority of the wine to that which had just been drank—whom did the governor call to him?

10 Of what common custom did the governor remind the bridegroom? And a custom is mentioned in history, which, if it prevailed formerly, will account for the practice of bringing the best wine first—what is it? Ans. *At Cyprus, (a large island in the Mediterranean sea,) at the birth of each child, the parents cause a jar filled with wine to be buried in the earth, where it remains until their children marry: at the wedding-feast it is distributed among the guests; and if afterwards more wine were required, of course it would be inferior to this, which was many years old.* But at *this* wedding-feast, what did the governor remark concerning the wine?

11 In this miracle, at Cana in Galilee, what did Jesus manifest, or display? And what effect did this display of his power produce?

12 After this miracle, whither did Jesus go? A journey of about 23 miles—where was Capernaum? Ans. *About seventy miles from Jerusalem, north-west of the sea of Galilee.* Who went with Jesus to Capernaum? And how long did they continue there?

13 Leaving Capernaum, whither did Jesus go? Why did Jesus

up to Jerusalem? What was the feast of the passover? Ans. *It was a feast in remembrance of the Angel's* PASSING OVER *the houses of the Israelites, while slaying the first-born, in the last of the Egyptian plagues: a very particular account of this feast is contained in the 12th chapter of Exodus.*

14 In the temple at Jerusalem, whom did Jesus find?

15 The occupations of these men were lawful, and if they traded honestly, they were a great convenience to those who came from a distance to sacrifice; but they ought not to have conducted their traffic within the temple — and therefore, as the Lord of the temple, how did Jesus show his disapprobation?

16 And most likely the practices of these men were not only displeasing to God, but also contrary to the Jewish law, or otherwise Jesus would scarcely have been suffered to go such lengths without opposition — what did he desire some of these traders to do? And what, as the Son of God, did he command them not to do?

17 And the disciples remembered a prophecy in the 69th Psalm, concerning Jesus, which accounted *for his conduct on this occasion — what was it?*

18 The Jews in general, however, were dissatisfied — what question did they ask Jesus? And what did they say occasioned them to ask this question?

19 In reply, what did Jesus say?

20 The Jews evidently understood Jesus to mean the temple in which sacrifices were offered — therefore what did they say respecting it? Then, with a feeling of contempt and defiance, what did they ask him?

21 Of what temple *did* Jesus speak?

22 And sometime afterwards, the disciples remembered this saying of Jesus — when? And what effect was produced in their minds when they remembered this saying, and compared it with the actual fact? But were the disciples *so* faithless as not to believe this before? Ans. *When the disciples are here said to have* BELIEVED, *the meaning is, that they fully* APPREHENDED, *or* UNDERSTOOD, *and therefore believed, the scripture and their Lord's saying, relative to this subject?*

23 Though Jesus seemingly evaded the question of the Jews, in which they demanded a sign, he soon showed his authority by the performance of many miracles — and what was the effect?

24 The faith of some of these might be genuine — but, knowing the heart, and that present convictions do not always continue, what did not Jesus do?

25 We know nothing of the hearts of men, but by the evidence

their outward conduct affords: but Jesus needed no evidence of this kind to satisfy him that he was still surrounded by enemies—why not? Then he knows what is in *us:* yes, what is *within;* and by this, whatever may be our actions, he will judge of us. Think of this, children, and who it is that says to each one of you, My child, give me thine *heart.*

CHAP. III.

1 THIS chapter introduces Nicodemus to our notice—to what religious sect did he belong? And what particular office did he hold?

2 And he came to Jesus—but how? And can you remember the reason which is elsewhere given for this? And what kind of persons in the present day resemble Nicodemus in this particular? ANS. *Such as feel that religion justly claims their highest regard, but are prevented from making an open profession of it, from a fear that other people will despise or deride them, or persecute them in some form or other.* But with all his timidity and fear of the Jews, Nicodemus appears to have entertained a very high opinion of Jesus—for, notwithstanding his obscurity and the meanness of his appearance, by what title did he address him? And what is the meaning of Rabbi? *What did Nicodemus tell Jesus that he and some others knew* concerning him? And what reason did he give for their forming such a judgment?

3 And certainly Jesus *was* a teacher sent from God; and he taught even Nicodemus a new and important lesson—what in the 3d verse, did he most solemnly assure him? What is here meant by the kingdom of God? ANS. *His spiritual kingdom, which Jesus came to establish in the hearts of men.* And what is being born again? ANS. *Having a new mind—a heart disposed to love holiness and hate sin.*

4 Nicodemus was perfectly astonished at our Lord's doctrine—therefore what question did he ask him?

5 Having asserted the necessity of the new birth, Jesus, in reply to Nicodemus's questions, declares its *nature*—how must sinners be born again? And what are we taught by this? ANS. *Two things:* 1. *That water-baptism is not, as some suppose, regeneration.* 2. *That yet it is of importance, as "the outward and visible sign" of the inward renewal produced by the Holy Spirit.*

6 But *why,* in order to be the subjects of Christ's spiritual kingdom, must we be born again?

7 Then, as we are none of us *born* spiritual, or holy, at what ought we not to marvel, or wonder?

8 In the 8th verse, to what does Jesus compare the Spirit? What does he say of the wind? And

why did Jesus make this comparison? ANS. *To convince Nicodemus that though the influence of the Spirit, like the wind, is secret in its operations, it is nevertheless as manifest in its effects, in producing and sustaining the spiritual life of the soul, as is the air we breathe in inspiring and supporting the natural life of the body.*

9 Nicodemus, learned as he was, could not fully comprehend this—so what did he exclaim?

10 On this exclamation, Jesus appears to wonder that Nicodemus should be at a loss — on what ground? But why would this circumstance render Nicodemus's ignorance surprising? ANS. *Because, as a teacher of religion, he had free access to the scriptures of the Old Testament, which plainly teach the doctrine of regeneration, or the new-birth.* Jer. xxxi. 33. Ezek. xi. 19. xxxvi. *26, 27.*

11 What, in the 11th verse, did Jesus say of himself and some others? To whom did Jesus here refer, besides himself? ANS. *Probably to the Old-testament prophets, who had written on the subject of the new-birth; and it is not unlikely that he included John the Baptist, if not his own disciples.* But, notwithstanding Nicodemus and the Pharisees *had such* undeniable evi*dence, what was their* conduct?

12 Then how, in the 12th verse, *did Jesus reason* concerning them? *And what did Jesus* mean? ANS. *That if they could not understand a plain a doctrine as regeneration, which might be easily explained by a comparison with earthly things; it was still less likely they would comprehend the more sublime doctrines of the gospel, which are purely heavenly, and cannot be explained by such comparisons.*

13 And to show the impossibility of any man fully understanding the sublime and purely heavenly doctrines of the gospel, except such as are instructed by himself—what, in the 13th verse, does Jesus tell Nicodemus? What may we certainly conclude, from the latter part of this verse? ANS. *That Jesus Christ was both God and man: since he could not otherwise have been on earth and in heaven at one and the same time.*

14 To what Old-testament fact does Jesus refer, in the 14th verse? Where is the account of that circumstance? What occasioned Moses to exhibit the brazen serpent to the Israelites? What advantage was the exhibition of this serpent? And what more important transaction did this erection of the serpent in the wilderness represent? To what lifting-up did Jesus refer?

15 And through this lifting-up of the Son of Man, two most important blessings would be conferred on certain characters — on what characters? What is believing in Christ? ANS. Trusting in him alone, for deliverance from sin

misery, and for restoration to holiness and happiness. What is the first blessing here said to be conferred on believers? And what is the second blessing?

16 To whose love is this great salvation to be traced? How did God love the world?

17 For what purpose did God *not* send his Son into the world? Then for what purpose *did* he send him?

18 And if all the world would but believe in Christ, they might be saved—for what is said of believers, in the 18th verse? But there are many, alas, who will not believe—what is said of such? And their condemnation is not solely on account of their evil practices—but why?

19 What is the condemnation of the world, or that which will most undeniably render their condemnation just?

20 What do evil-doers hate, and studiously avoid? Why do they avoid the light?

21 But these are some who court the light—who? Yet not that they may commend themselves—but why?

22 After this, whither did Jesus go? What part of Palestine was Judea? Who went with Jesus into Judea? And what are we told concerning Jesus and his disciples, while they were in Judea?

23 Where was John, and how *was he employing himself,* at this time? And whereabouts were Enon and Salim? Ans. *About fifteen miles south of the sea of Galilee, on the banks of the river Jordan.* Why was John baptizing there?

24 In the 24th verse, what does the Evangelist inform his readers, concerning John the Baptist?

25 Next, is mentioned a dispute—between whom? And what was the subject of dispute?

26 And not content with disputing among themselves, they endeavoured to prejudice John's mind against Jesus—how do they describe Jesus? What did they say Jesus did? But the remainder of the tale was most likely to make John jealous—what was it? To *whom*?

27 But John was a wise man, and had a noble mind—then how did he account for whatever difference there might be between his popularity and that of Jesus?

28 And to convince them that *he* was not disappointed, of what, in the 28th verse, did John remind his disciples?

29 In the 29th verse, John speaks of Jesus as a bridegroom, and of his kingdom, or church, as a bride—and what does he say of himself, as the friend of the Bridegroom?

30 And without any regret and mortification, what, in the 30th verse, did John say of Jesus? And what did John say of himself?

31 And this was perfectly reasonable—for what is true of Jesus,

who came from above? And John, willing not only to give Jesus his due honours, but to represent himself in his true character, in plain terms states his own inferiority—how? And then he repeats what he had just said of Jesus—what is it?

32 Of what does Jesus testify? Yet what reception does this testimony meet with?

33 That is, *comparatively* none—but what is said of the happy few who do receive the testimony of Jesus?

34 And as Jesus came immediately from God—what testimony did he deliver? And he was not only authorized to deliver his testimony, but eminently qualified—how?

35 Well may it be said, "The Father loveth the Son"—what further proof of this is there?

36 And John concludes his testimony of Jesus by stating, as Jesus had stated before, the only way to obtain eternal life—and what is that way? But what is the doom of all those that will not believe?

CHAP. IV.

1 THIS chapter begins by mentioning a circumstance which had *come to our Lord's knowledge—what circumstance?* Where is this *circumstance narrated?*

2 Yet Jesus did not baptise in person—whom did he employ?

3 Where was Jesus at this time? Whither did he go? For what reason, think you, did Jesus remove?

4 Through what part of Palestine was Jesus obliged to pass, in order to go from Judea into Galilee?

5 At what city of Samaria did Jesus call, on his way to Galilee? Near what remarkable spot was this city situated? Who was Jacob? And who was Joseph?

6 What was contained in the piece of ground which Jacob gave to Joseph? And Jesus, on his journey rested at this well—why? At what hour of the day was this?

7 That is, about noon: just then, some one came to the well—who? For what purpose did this woman come to the well? And, being thirsty, what did Jesus ask of this woman?

8 Where, at this time, were our Lord's disciples? What city, think you? On what errand were the disciples gone to this city?

9 In reply to our Lord's request, the woman expressed her astonishment—at what? But what rendered that surprising? That is, they had no *friendly* dealings: yet the Samaritans, as well as the Jews, boasted of their descent from the patriarchs—how were they distinguished from the Jews? Ans. The Samaritans were descended partly from the ten tribes who were conquered by

the Assyrians, and partly from the Assyrians who then mingled with them, and introduced idolatry among them. And did they continue to be idolaters? ANS. *Though they afterwards partially returned to the worship of God, yet they differed materially from the Jews, particularly in receiving the books of Moses only, as of divine authority, and in building a temple for worship on Mount Gerizim.* How are we to account for the bitter animosity which existed between the Jews and the Samaritans? ANS. *The Samaritans rendered themselves particularly hateful to the Jews, by their opposition to the rebuilding of the Jewish temple after the Babylonish captivity, by the dedication of their rival temple to Jupiter Olympus, and by their ill-treatment of the Jews who passed through Samaria to worship at Jerusalem?* Can you remember any instance of this latter grievance, recorded by the Evangelist Luke?

10 Jesus disregarded all these national prejudices, and, as the Saviour of sinners, began to converse with the woman, respecting himself: there are two things mentioned here, which evidently this woman did not know—what is the first? What, think you, is meant by "the gift of God?" And what is the other point of which this woman was ignorant? And if she had known these things, what would *she have done?* And if she *had done that,* what would Jesus have done? What, think you, did Jesus mean, by "living water"?

11 The woman, it is plain, understood Jesus to mean common water—so what did she remind him that he did not possess? And why would that signify? Then what did the woman ask?

12 What did the woman say of Jacob? And what did she ask our Lord concerning himself?

13 Then Jesus pointed out the different nature of the water which he had to give, and common water—what did he say of those who drank of the water of Jacob's well?

14 But what did Jesus say of those who should drink of the water that *he* had to give? What are the properties of that water?

15 The woman, still ignorant of our Lord's meaning, and perhaps wishing to try if he *could* do as he said, requested him to give her some of this wonderful water, and that for two reasons—what was the first? And what was the second reason?

16 Changing the subject, what did Jesus direct her to do?

17 To this direction, what did the woman reply? And that probably was all she would be willing Jesus should know; but he soon convinced her that he knew that, and much more—what did he say of her statement, that she had no husband?

18 This would astonish her, but

much more what followed—how many husbands did Jesus say she had had? And what did Jesus say of the man with whom at that time she lived?

19 What did the woman now discover?

20 Perceiving this, what did she observe concerning their forefathers, the patriarchs? And of what did she remind Jesus concerning the Jews?

21 In order to raise her mind above all prejudices, what great truth did Jesus tell her?

22 And he turns her attention to the *object*, rather than to *places* of worship—what does he say of Samaritan worship? But what did Jesus say of Jewish worship? And what did he say of the Jews as a body? In what respect was this true? Ans. *However negligent they were of their advantages, the Jews were the only people who had the oracles of God, then consisting of the writings of Moses and the Prophets; and from them descended the Messiah, the Saviour of the world.*

23 The Samaritans were half idolaters, (2 Kings xvii. 41.) and probably their religious services were attended with much outward ceremony—but what did Jesus tell *this woman would be* the conduct of *true worshippers? And* what encouragement *would they* have to this?

24 Then what did Jesus declare *of the only true object of* religious worship? And, as a natural sequence, how must a spi Being be worshipped?

25 The woman then refer some one who at that time generally expected—who? is the meaning of Messias, or C And when the Messiah came, was it expected he would do

26 And now, as the woma peared to be in a right st mind, what did Jesus tell he cerning the Messiah?

27 The conversation is no terrupted—by whose arrival? finding our Lord in earnest co sation with this Samaritan w how did the disciples feel? haps they thought Jesus disg himself by this—yet from wh they refrain?

28 By this time, the woma begun to feel a relish for the ing water," and she woul enjoy it alone—so, leavin water-pot, whither did she g *what* city, think you?

29 And in the true spiri genuine Christian convert, does she invite her townsm do? And what, in the form question, did she state as he belief of this wonderful man had told her whole history?

30 Upon this invitation, a woman's account of Jesus did the men of Sychar do

31 While the woman the city, what did the di

32 And strange to tell, though our Lord was doubtless weary, hungry, and thirsty, he declined this earnest and affectionate request —on what ground?

33 The disciples were quite at a loss as to our Lord's meaning— what did they inquire, among themselves?

34 Then Jesus, perceiving their perplexity, explains his meaning— how?

35 Then what did Jesus observe of the Jewish harvest? And what did he direct his disciples to do? Why? What did Jesus mean, by this? ANS. *In this direction, Jesus referred to the gospel-harvest which was about to be reaped from the seed which he had just sown in the heart of the Samaritan woman; and by desiring his disciples to look on the fields, he meant to direct their attention to the inhabitants of Sychar, who were coming down in crowds, in consequence of the woman's invitation.* Do you observe any thing peculiar in this allusion to the harvest? ANS. *It was our Saviour's common habit to take advantage of the mention of common things, and give spiritual instruction by reference to them, as he had done immediately before, on the mention of water and meat.*

36 And what did Jesus say, of the reapers in the gospel-harvest? And this was calculated not only to inspire them with present joy, *but to contribute to their eternal* rejoicing—and who will unite with the reapers in their joy?

37 Of what particular saying is the gospel-harvest a fulfilment!

38 Thus our Lord accounted for his own zeal, and kindled that of his disciples—what kind of harvest did he send them to reap? True; other men laboured—to whom did our Lord probably refer? ANS. *To the ancient Prophets, in their writings; to John the Baptist, in his preaching; and to himself, in his unwearied exertions during the period of his public ministry.* What feelings should this part of the chapter inspire? ANS. *Gratitude, diligence, and hope: gratitude to those who have gone before us in sowing the seed of divine truth; diligence, in imitating their example; and hope, that whether we live to see the fruit of our labours or not, we shall at last all rejoice together.*

39 The chapter now returns to the Samaritans—what did many of them do? Believed on *whom?* Why did they believe that Jesus was the Messiah? What saying of the woman?

40 And being fully convinced of this, when they came to Jesus, what did they do? And he complied with their desire—how long did he continue with them?

41 And we find many more believed—why?

42 And they told the woman that they believed, not only from her testimony—but also on what

account? And not being blinded by Jewish prejudices, they seem thoroughly convinced, not only that Jesus was the Messiah—but of what besides?

43 Having stayed at Sychar two days, whither did Jesus go?

44 What reason is given why Jesus went into Galilee? But why should that be an inducement to Jesus to go into Galilee? Ans. *Because, as the time of his death was not come, he wished to retire for the present into obscurity, which, according to that proverb, he could better do in his own country, than elsewhere.*

45 On his entering Galilee, however, the Galileans received him cordially—why? At what feast? Ans. *The feast of the passover.* (Chap. ii. 13. &c.) But how did these Galileans know what Jesus had done at the feast?

46 To what particular part of Galilee did Jesus go? How is Cana described? Where is the account of that miracle? Who is mentioned as residing in Cana? What are we told of this ruler's son?

47 When the ruler heard of the arrival of Jesus in Galilee, what did he do? And what did he beseech Jesus to do? Why was he *so earnest on behalf* of his son?

48 Then what did Jesus say to *the nobleman? Wherein had this ruler discovered* a want of faith? Ans. *In supposing it necessary that Jesus should go down to his son, in order to heal him.* True, and in this he manifested a feeling just the reverse of that discovered by another person in similar circumstances—do you remember who it was that said, "Speak the word only, and my servant shall be healed"? Where is the account of this?

49 Notwithstanding the reproof the nobleman had received—what did he persist in desiring?

50 On account of this defect of his faith, Jesus would not comply with one part of his desire—to what did he tell the nobleman to do? Yet the refusal to go down was accompanied with mercy—of what did Jesus assure the nobleman? What effect was produced on his mind? And what proof did he give that he believed?

51 As he was going, who met him? What message did they bring?

52 Then what did the ruler inquire concerning his son? And what did the servants reply?

53 And recollecting, what did the father ascertain? And finding this to be perfectly true, his faith was confirmed—but who, besides, also believed?

54 How many miracles, before this, had Jesus performed in Galilee? What was that one? In performing these miracles, Jesus exhibited his greatness and goodness—what effect should these produce in our minds?

CHAP. V.

1 THIS chapter begins with an account of one of our Lord's journeys to Jerusalem—on what occasion?

2 And now follows an account of a miracle that Jesus wrought at Jerusalem: the place where it was performed was a pool, or bath, the situation of which is very particularly described—what place was it near! Or, sheep-*gate*, as we learn by those Bibles that have notes in the margin—what was the Hebrew name of this pool? What is the meaning of Bethesda? Ans. *The house of mercy.* How many porches, or covered walks, were connected with this bath?

3 What description of persons generally lay in these porches, or walks? For what purpose did they lie there?

4 How did they expect the water to be moved, or agitated? And what then?

5 How long had one of these diseased persons lain there?

6 Seeing him lie there, and knowing he had lain there so long —what did Jesus ask the man?

7 And what answer did the diseased man return?

8 But Jesus could at once do that for which the poor man had in vain been waiting thirty-eight years—as a *proof of this*, what did *Jesus direct him to do?*

9 And Jesus never spake in vain —what was the immediate effect of his word? How do some people pervert this miracle? Ans. *By excusing themselves in a state of impenitence, provided they regularly attend the preaching of the gospel, in which they say they resemble the man who sat waiting at the pool.* How does it appear that this *is* a perversion? Ans. *Because the diseased man felt a strong desire to be healed of his malady, whereas these persons are not sincerely desirous of being saved from their sins.* But does not this event afford any encouragement to sinners to attend the means of grace? Ans. *Certainly it does, to those who are desirous of salvation; since it is in the use of means that God usually accomplishes their desires.* And in what respects is the encouragement afforded to sinners who seek salvation in Jesus Christ, superior to that which was enjoyed by this diseased man? Ans. *At the pool of Bethesda, only one person could be healed at once, and no one had the promise of success; whereas "whosoever will" may come to Christ for salvation, and he has promised, "Him that cometh, I will in nowise cast out."* On what day of the week was this miracle wrought?

10 Therefore what did the Jews inform the man who had been cured?

11 And carrying burdens in the way of business on the Sabbath-day, was forbidden—(See Jer. xvii

21, 22.)—then how did the man defend his conduct?

12 That was equal to saying, He who had power to work the miracle had surely authority to give the command—then what did the Jews inquire?

13 But the man wist not, or *knew* not, who it was; nor could he then ascertain—why not? And why had Jesus withdrawn himself?

14 Afterwards, Jesus found the man in the temple, where we may hope he was for the purpose of praising God for his deliverance—how did Jesus address him? What may we learn from our Lord's admonition? ANS. *Three things: 1. That affliction is the effect of sin. 2. That the mercies of God should lead us to repentance. 3. That if lighter judgments do not accomplish this end, heavier ones will be inflicted.*

15 On receiving this admonition, the man left the temple—for what purpose?

16 We hope this information was given from a feeling of gratitude, and a desire that Jesus should have the honour of the miracle—but what was the effect on the minds of the Jews? On what ground did they justify their opposition?

17 Probably, what follows took place before the Jewish Sanhedrim, *or council*—how did Jesus justify *his working on the Sabbath-day*?

18 But this only increased the rage of the Jews—why? Then what is it plain they understood Jesus to mean, when he called God his Father? ANS. *That God was* PECULIARLY *his Father, in a sense perfectly distinct from that in which he is the Father of all men, from that in which he was the Father of the Jewish nation, and from that in which he is the Father of all true Christians.*

19 And to show that there existed a oneness of design between himself and the Father, what, in the 19th verse, did Jesus declare?

20 And to show that there could be no feeling of rivalry, what does Jesus declare the feeling of the Father to be, towards himself? In what day did the Father manifest this love? And what would he do in time to come? How would these greater works affect the Jews?

21 Then Jesus mentioned one of these greater works, in performing which he maintained his equality with the Father—what important work is it? To what kind of resurrection and quickening did Jesus refer? ANS. *A resurrection from the "death of sin," quickening of those who were "in trespasses and sins."*

22 To whom hath the Father committed the power and privilege of judging?

23 Why did the Father commit this great work into the hands of the Son? Then what is next

true of all those who refuse thus to honour the Son?

24 What is the condition of those who hear the words of Christ, and believe on Him who sent him? Into what unhappy state shall they never come? What important change has already taken place in all such characters? In what senses is this true? ANS. *In two: one relating to condition, the other to character: in the former sense, the sentence of death is reversed, and they have the assurance of eternal life: in the latter sense, they die unto sin, and live unto God.*

25 Nor was this important work to be accomplished at some very distant period merely—for of what, in the 25th verse, does Jesus solemnly assure those before whom he was standing?

26 And, to prove that he had power to effect this great work, what, in the 26th verse, does Jesus declare?

27 Nor is our Lord's power limited to this work only—what other great work has he authority to execute? Why was this power committed to him? And wherein consists the fitness of this? ANS. *As the Son of Man, Jesus would be in danger of being despised and lightly esteemed; against which abuse of his voluntary humiliation, this high honour would be a just, and should be an effectual check.*

28 *Nor should* they wonder at the power which our Lord claimed, to raise those who are dead in sin to a life of holiness—for what other resurrection would he also accomplish?

29 And all, not excepting our Lord's accusers themselves, must obey that summons—but who only will rise to the enjoyment of eternal life? And what will be the portion of all evil-doers?

30 What, in the 30th verse, does Jesus say of himself? Then does Jesus mean here to deny his divinity? ANS. *No; but merely to show that so far from acting without or against the authority of the Father, every thing he does is in agreement with his will.*

31 Unless the testimony of Jesus was confirmed by other evidence, in what light, according to the usual mode of judging, would it be considered?

32 But he could refer to one who confirmed his testimony—whom do you suppose Jesus meant?

33 To one too, respecting whose testimony they themselves could not plead ignorance—why not? And what, in this and the last verse, does Jesus say concerning John's testimony of him?

34 But Jesus did not *need* the testimony of John—then why did he condescend to appeal to it?

35 How does Jesus describe the character and ministry of John?

And this should be *our* character: the flame of religion should not only glow within us, but shine around us—can you remember *why* Christians should let their light shine before men? Probably, some of the members of the Sanhedrim were John's disciples—for of what, after bearing testimony of John, does Jesus remind them?

36 But Jesus had better evidence than the testimony of John—what was this superior evidence?

37 And besides these works, what other testimony had been given, that Jesus was peculiarly the Son of God? Can you recollect one occasion in particular, when the Father gave this testimony? And though the voice from heaven was so plain, and there was a striking visible appearance of the Divine Majesty—yet what reproach does Jesus mention, as attaching to the Jews?

38 That is, they did not hear and see *to any good purpose:* nor did this declaration abide in their hearts—for what proof did they give of their inattention to the testimony of God concerning his Son?

39 To what other source of evidence did Jesus refer the Jews? *Yes, to* those scriptures which they *were in the daily habit of* hearing *read—and what was their* professed *opinion of these scriptures?* And *what does Jesus say of these same scriptures?*

40 Yet, strange as it may seem—what would not these Jews do?

41 It was not because he desired the honour of men, on his own account, that Jesus contended with them—for what, in the 41st verse, does he assure them?

42 But he was deeply concerned for the honour of his Father—and to what did he attribute their rejection of himself?

43 For, though he came in his Father's name—what would they not do? Yet if one came in his own name (as, in fact, several did soon after)—what would they do?

44 And Jesus accounted for their unbelief, by appealing to what was notoriously true, especially of the members of the Sanhedrim—of what did he say they were guilty?

45 Yet *he* need not become their accuser, for one in whom they boasted would—who?

46 How does Jesus make this appear?

47 But, as, with all their pretensions of regard for the authority of Moses, they did not believe what he wrote concerning Jesus—what important duty might be considered impossible?

CHAP. VI.

1 IN what part of Palestine do we find our Lord, at the beginning of this chapter?

2 And great numbers followed Jesus—why?

nat retired spot did Jesus
s disciples?
: Jewish feast was ap-
? What is the passover?
approach of this feast
nt for such numbers of
any of whom, probably,
eir way to Jerusalem—
h a company, what in-
Jesus make? Of whom
make this inquiry?
nowing his own intention,
esus ask this question?
t answer did Philip re-
ow much would two hun-
e coin here called pence,
noney? ANS. *A Roman*
lled by them a denarius,
to seven-pence halfpenny
ney: two hundred of them,
would be six pounds, five

her disciple, overhearing
sed between Jesus and
d something to say on the
what was this disciple's
nd whose brother was he?
t information did Andrew
ate?
also seemed afraid there
t be enough—but what
did Jesus give? What
ace was it where they sat?
y men were there?
e men being seated, what
do?
e meal being ended, what
did Jesus give? But as
tisfied their hunger, what

need was there for this? And what does this teach us? ANS. *To be frugal, even in the midst of plenty, and not to waste any of the gifts of providence.*

13 How much did the disciples gather?

14 What did the company say of Jesus, in consequence of having witnessed this miracle?

15 And what did they intend doing to Jesus? But his kingdom was not of this world, or a temporal kingdom — therefore, perceiving their intentions, what did Jesus do?

16 At night, what did the disciples do?

17 And, entering a ship, in what direction did they sail? What circumstances are mentioned, in connexion with their sailing?

18 And there was a high sea—from what cause?

19 In the night, the disciples saw Jesus—how far had they rowed first? Or, between three and four miles — what was Jesus doing, when the disciples saw him? Then how did they feel?

20 And how were their fears removed?

21 Delighted, what did the disciples do? And unexpectedly, where did they find themselves?

22 The next day, what did the people observe?

23 Yet there were boats not far off—from where?

24 Finding that Jesus and

disciples were gone, what did the multitude do?

25 Where did they find Jesus? When they found him, what inquiry did they make?

26 Passing by their question, Jesus exposes their real motive for seeking him—what was *not* their motive? Then what *was* their motive?

27 For what ought they *not* to labour? On the contrary, for what *should* they labour? And who would bestow that blessing? What, in conclusion, did Jesus say of himself?

28 That is, God the Father *sanctioned* him—discovering that Jesus was not pleased with them, notwithstanding their desire to make him a king, what, in the 28th verse, did the people ask him?

29 And Jesus mentioned that important work, without which "it is impossible to please God"—what work? What is believing in Christ?

30 Though these people had so lately witnessed a most astonishing miracle, what were they so unreasonable as to demand? For what purpose did they pretend to want a sign?

31 And then, as if their consciences smote them for overlooking the recent miracle, they attempt to lessen its importance, by referring to something similar in former *times—to what!*

32 But though Moses, under God, gave *manna* to the an Israelites, what bread did he give? But who *does* give the bread from heaven?

33 And how is the bread of described?

34 Then, with a feeling, per something like that of the wo of Samaria, when she requ Jesus to give her living wat what did these men say?

35 Then Jesus spoke out pl —what did he say of himself? what did he say of those who to him, or *believed* on him?

36 That is, they shall neve sire spiritual blessings without desire being satisfied—but th these people had seen Jesus, did they not do?

37 If men were left to th selves, none would ever com Christ; but some certainly w who? And what encourage is there for every sinner to co

38 For what purpose did C come from heaven?

39 What was the will of Father concerning those whos had given to the Son?

40 And what is his will conc ing every person who believe Jesus? And what will Jesu for all such?

41 Then the Jews murmure Jesus—why?

42 On what ground did object to this testimony of Je concerning himself?

at did Jesus tell them

ut divine influence,
ssible? To what is
ANS. *To the corrupt*
le of the world, so that
'ling to come to Christ.
Jesus do for all who
n?
s written in the Old
f all who come to
what is certainly true
learn of the Father?
ne seeth the Father?
you, did Jesus mean,
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id the Israelites eat
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m all?
contrary, what is the
ie bread which came
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ie, began to dispute
lves—what was the
contention?

53 But what did Jesus say of those who will not eat his flesh and drink his blood? What did Jesus mean, by eating his flesh and drinking his blood? ANS. *Depending for salvation on the sacrifice of his body and the shedding of his blood, and living a life of faith and trust in him.*

54 What does Jesus say of those who thus eat his flesh, and drink his blood?

55 And what does he say, of his flesh and his blood? What did Jesus mean by calling his flesh and blood, meat and drink *indeed*. ANS. *That while common food will not preserve the body from dying, his atonement is productive of eternal life.*

56 And what are the privileges of partaking of the flesh and blood of Christ?

57 In agreement with this, what, in the 57th verse, does Jesus say of himself? And what does he say of those who partake of his salvation?

58 From what does Jesus distinguish the bread that came down from heaven? Wherein consists the difference?

59 Where did Jesus deliver this discourse?

60 What effect had this discourse, even upon some of our Lord's disciples?

61 Probably, they said this only among themselves, but our Lord knew their minds—and how did he address them?

62 And what, more wonderful, did he suggest to their minds?

63 To show that it was not literally bread and flesh and blood, which would be so efficacious as to give eternal life—what does Jesus say it is that quickeneth? And what does he say of the flesh without the spirit? And what does Jesus say of his words, or his testimony concerning himself?

64 What did Jesus say of some of his followers? What reason had Jesus for saying this?

65 And knowing all this, what had Jesus said a little before?

66 What lamentable consequence was occasioned by this discourse? What disciples were these? ANS. *Not any of the twelve, but persons who had attached themselves to our Lord in the course of his ministry.*

67 Perceiving the defection of so many, what did Jesus say to the twelve?

68 And what, in the name of the rest, did Peter affirm respecting Christ?

69 And what did Peter say, of himself and his fellow-apostles?

70 Then what did Jesus say of the twelve? And what of one of *the twelve?*

71 Of whom did Jesus speak? And why did Jesus speak thus of Judas? And horrible as was this crime in itself, the guilt of Judas was greatly increased by the office which he held—what was he?

CHAP. VII.

1 THE first verse of this chapter might with propriety have been placed at the end of the last: it accounts for our Lord's continuing in Galilee — why would he not itinerate in Jewry, or Judea?

2 What feast of the Jews was approaching? What was the feast of tabernacles? ANS. *The feast of tabernacles, or tents, was held yearly, and its object was to commemorate the goodness of God to the Israelites when they dwelt in booths, or tents, in the wilderness. A particular account of it is given in* Lev. xxiii. 33—36. 39—43.

3 This feast being near, what did the *brethren*, or *near relations*, of Jesus desire him to do? What was their pretended reason for wishing Jesus to go into Judea?

4 What did they intimate would be very unlikely, in one who desired to be publicly known and admired? And in saying this, they most unjustly insinuated that *Jesus* entertained such ostentatious views, and desired that his fame might be blazoned abroad—therefore what did they recommend him to do?

5 And how are we to account for this?

6 Knowing the hatred of the Jews towards him, and probab

and adverts to the cause of their against his life, what does Jesus say, respecting the proposed journey to Jerusalem?

7 But why might these unbelieving brethren of his go up in safety, even immediately and publicly? Why, on the contrary, it not being necessary, would it have been imprudent in Jesus to go with them? And why did the world, or, worldly-minded people, hate Jesus?

8 Still, as his brethren were on such good terms with the world, what did Jesus recommend them to do? But he would not go yet —why not?

9 Probably his kinsmen went up in public, some days *before* the feast, which Jesus did not choose to do— so, having told them his mind and intentions, what did he do?

10 Still, though Jesus would not unnecessarily expose himself to his enemies, neither would he neglect the command of God through fear of man — therefore, his brethren being gone, at the proper time what did Jesus do? But even then in what manner did he go?

11 And it seems he was the subject of much conversation in Jerusalem—who enquired after him?

12 And whispering one among another, what did some of the *people say of him*? Yet others *seemed disappointed*, and at a loss to *account for his not* appearing publicly *among them*--what did they say?

aware of some particular design

13 And none of them dared to speak openly, or freely, on the subject—why?

14 About the middle of the feast, however, (so little did he fear the Jews when he was in the path of duty)—whither did Jesus go? And what did he do there?

15 And, astonished, what did the Jews inquire?

16 Not in the least elated, however, with the implied compliment, what did Jesus say of his doctrine?

17 That is, it was not acquired like human learning, but by inspiration from God—and, whatever might be *their* difficulty in distinguishing, who would be well qualified to judge?

18 As another mark by which they might judge, what does Jesus say of those orators who have private ends to answer? But whose glory did Jesus seek? Therefore what necessarily follows?

19 Or, no *deception*—in the 19th verse, what does Jesus ask them, concerning Moses? And what did he not hesitate to affirm concerning themselves? And in proof of what he asserts, he refers to their breach of one command in particular— which?

20 The people (the majority of whom might be ignorant of any design against the life of Jesus) answered—what?

21 But Jesus comes closer

persecution—of what does he remind them? Here he refers to the healing of the man at the pool of Bethesda, on the Sabbath-day—and though the miracle was performed more than a year before, yet *how*, even now, did it affect them?

22 *Therefore*, in justification of himself, or rather to show them how unreasonable their cavils were, Jesus reminds them of an apparent breach of the Sabbath among themselves, relative to circumcision—who gave them the law on circumcision? Yet he was not the original *founder*—then why did he order it? In compliance with the law of Moses, that a child should be circumcised on the *eighth* day, what did these Jews frequently do?

23 But if they practised this—what ought they not to do?

24 The meaning is, If circumcision, being the command of God, is not a violation of the Sabbath; neither was healing the man at Bethesda, being truly a work of God—but how were these men in the habit of judging? And how should they have judged? What was the fault with which our Saviour intended to charge the Jews?

ANS. *Formality—in neglecting the spirit of the command, while attending to the external and bodily observance of the letter.*

25 *As a plain proof that Jesus had not accused the Jews wrongfully*—what did some of the Jerusalem people say?

26 And knowing this to be the fact, at what did they wonder? And they are even ready to suppose that the rulers themselves must have altered their opinion of Christ—what do they ask concerning them?

27 Whatever be the opinion of the rulers, or of any one else, these men seem to have made up their own minds—what do they say of Jesus? But what opinion did they hold of the coming of Messiah?

28 But, knowing every thing that passed, what did Jesus declare in the temple, concerning their knowledge of his person and parentage? Yet, as concerned his mission, they were very ignorant—what does Jesus say of Him who sent him? And what of them, in reference to himself?

29 But Jesus knew him fully—how does he account for this?

30 Then what did they seek to do? Yet none had resolution to arrest him—what reason was there for this?

31 It is cheering, amidst all this gloom, to find some who believed in Jesus—what influenced their faith?

32 Being made acquainted with the whisperings of these people about Jesus—what did the Pharisees and chief priests do?

33 If these officers arrived be-

ever, they did not immediately interfere, but seemed inclined to hear, themselves; and Jesus proceeds with his discourse—what, in the 33d verse, did Jesus tell his hearers, notwithstanding their attempts to put him to death?

34 And a time would come when they would be in distress, and then they would seek him in vain—why?

35, 36 But they could not comprehend his meaning—so what conjectures did they form?

37 Now, we have an account of what occurred on another day—which day of the feast? And this was called the *great* day of the feast—why? Ans. *Because they entertained a notion that the offerings of the preceding days were for mankind in general, but the offerings of the eighth day, which were conducted with extraordinary splendour, were exclusively for themselves.* On this day then, when the Jews seemed to glory in their selfishness, what universal invitation did Jesus proclaim? And there was a peculiar fitness, not only in the extent of the invitation, but also in the figure our Lord adopted, inviting the thirsty to come to him and drink—why? Ans. *At this feast, the Jews offered water in sacrifice, partly in allusion to the water which gushed out of the rock in the wilderness, but chiefly to solicit the blessing of rain, at the approaching seed-time; and this water they drew out of Siloah, and brought into the temple with great pomp and rejoicing.*

38 In the 38th verse, Jesus explains what he meant by *coming* to him—how? And what does he say of those who thus believe on him?

39 To what did this language refer? Yes, at some future time—but why not before?

40 What did this saying induce some to think?

41 Probably they meant some particular prophet—but what did others say? Some however raised an objection to this—what was this objection?

42 And what induced them to object to Jesus being the Messiah, as coming out of Galilee?

43 And what was the result of these inquiries?

44 And what did some intend? But did they accomplish their purpose?

45 And even the officers returned without their prisoner—what do the Pharisees inquire?

46 What excuse do the officers make?

47 Then what do the Pharisees inquire?

48 And what do they inquire, as affording a sufficient reason why the common people should not believe on him?

49 And in what terms of contempt did they speak of the common people?

50 Then one of the rulers, nam

Nicodemus, ventured to say something of an opposite kind—who was Nicodemus?

51 We are glad to find him now more courageous—what very proper question did he propose to his fellow-magistrates?

52 Then it seems one of the rulers at least, believed in Jesus; and as might be expected, no sooner did he, by this pointed interference, avow his opinion, than he is called to suffer persecution—what did they ask him? What did they recommend him to do? And what unfounded assertion did they make?

53 The question of Nicodemus seems to have completely disconcerted them—for what did they immediately do?

And Jesus, we find, went to the Mount of Olives. Thus while they were probably plotting fresh evil, he was preparing, by prayer and meditation, for that conflict which he had in prospect.

CHAP. VIII.

1 WHITHER did Jesus retire, when the council of the Jews dispersed?

2 And notwithstanding his recent narrow escape, whither did he go early in the morning? And, being soon surrounded by a congregation, what did he do?

3 And while Jesus was teaching *the people, the Scribes* and Pharisees, *who had been so* foiled for want of evidence against him, concerted a plan which they felt sure would entrap him—with pretended reverence for his authority, what case do they submit to his judgment?

4 And having placed the woman before him, what information did they lay against her?

5 And what did they say was the law of Moses, in such cases? But in seeming deference, whose opinion did they desire?

6 And why did they feign this regard for the judgment of Jesus? And suppose he had passed judgment in the case, what accusation would they have brought against him? ANS. *If he had given judgment against the law of Moses, they would have accused him to the Jewish Sanhedrim, as an enemy to the law; and if he had passed sentence of death according to the law, they would have accused him to the Roman governor, without whose license it was unlawful for the Jews to inflict capital punishment.* Not choosing therefore to be caught in their snare—regardless of what they said, what did Jesus do?

7 We are not told what our Lord wrote, and it would be useless to conjecture—but, as the Pharisees seemed determined to have an answer of some kind, what did he say to them?

8 And then, leaving his words to operate on their conscience what did Jesus do?

9 Hearing what our Lord said o them, how did these men feel? nd feeling this, what did they do? But did not our Lord, in this intance, *sanction* sin? Ans. *No: ut he knew very well that the zeal f these men did not originate in hatred o the sin, since, had that been the case, hey would have brought the man also, ho, equally with the woman, was, by he law of Moses liable to be stoned; nd therefore he did not choose to enforce even the observance of the law, hen it was prompted by such characers and such motives.*

10 And in this address to their onsciences, our Lord not only voided the snare which they had aid for him, but exhibited them in heir true character to the people —finding himself left alone with ie woman, who seemed waiting to ear what sentence he would pass, hat did our Lord ask her?

11 And what did she say in re- ?? Under these circumstances, us would not assume the office the magistrate in passing sen- ce upon her—yet, as the d of sinners, with what im- ant admonition did he dismiss !

! After this interruption our proceeded to instruct the peo- probably the sun had just risen ', *possibly in* allusion to this *stance*, what did Jesus say *lf? Then* what evil would *vers* avoid? And of what kind of light would they be the subjects?

13 And this is more than can be said of any illumination, except that afforded by Christ: the Pharisees, who probably thought this testimony a reflection on the Jewish teachers, objected to it—on what ground? And in saying this, they might have pleaded our Lord's own admission, in the 31st verse of the 5th chapter—what was it?

14 But Jesus meant, on that occasion, that his single testimony would not be *legal* evidence, unless there were witnesses to confirm it —but what does he here assure his hearers as to *actual fact*? And what, as a reason why his testimony ought not to be subjected to the common rules of evidence, did Jesus declare, concerning himself? And though they *might* have known— yet, through their perverseness, of what were they still ignorant?

15 By what rule, or on what principle, did these people judge of Christ? But what did Christ altogether decline?

16 Yet if he were to judge, his judgment *must* be true—why?

17 What, on this subject, says the law of Moses?

18 But if the agreement of two men even, were sufficient to establish a testimony, surely they ought not to reject Christ's testimony— why not? Can you remember an

testimony which the Father bare, concerning Jesus?

19 With a feeling of contempt and affected ignorance, what, in the 19th verse, do these men inquire? To this question Jesus would not give an explicit answer, but reminded them of their spiritual ignorance—wherein did it consist? And if they had experimentally known Jesus as the Son of God, who besides would they have known?

20 In what part of the temple, did Jesus deliver this discourse? And this was a place from which it was very difficult to escape—and yet, much as these people desired to seize Jesus, what was their conduct? The reason, as far as *they* were concerned, was probably a feeling of awe, mingled with terror—but what was the *providential* reason, or the reason they were not permitted?

21 Then, in allusion to his death, what did Jesus say? True; for though in one sense he was removed from the world by violent measures, yet he laid down his life voluntarily: after his death, terrible calamities would come upon these people, and then in great terror they would be crying out for *the Messiah—but what would be their doom? And dying in their sins, what would be impossible?*

22 And this solemn intimation, they endeavoured to turn aside— what, among themselves, did they say?

23 Thus, treating them as unworthy of being reasoned with, Jesus accounts for their opposition to him—how?

24 And all this shows the impropriety of what Jesus had just assured them—what was it? And if they believed not that Jesus is the Christ, what would most assuredly be their doom?

25 Then, as if they thought our Lord was assuming great consequence, what did these men ask him? And, instead of a mere direct answer, what did Jesus reply?

26 And though Jesus had many things to say, and judgment to pass also—at present, what only did he assure them of Him that sent him? And what, of himself?

27 Still, such is the stupifying nature of sin—of what were these people ignorant?

28 This would not, however, be the case always—when would they know that Jesus was the Messiah? And what then would they know of his work and his doctrine?

29 And, (which would be a consolation to Jesus, amidst all this unbelief,) he was not alone—who was with him? And though they seemed as displeased—what had Jesus to reflect upon, sufficient to counterbalance all?

30 What, on some of the hearers

was the effect of what Jesus had been saying?

31 Then, addressing himself to them, what did our Lord point out as a test of genuine discipleship?

32 And so continuing, what would they know? And increasing in their knowledge of the truth, what effect would it produce?

33 Yes, it would free them from Jewish prejudices, and every kind of spiritual slavery: and so prejudiced were some of the Jews, that when our Lord talked of their becoming free by being his disciples, they felt quite indignant—and of what did they boast? But this was a very silly and vain-glorious boast; for not only had their forefathers been captives, but they themselves, at this very time, were subject to the Romans—yet, from a feeling of imaginary freedom, how did they interrogate our Lord?

34 Jesus however, at once explains the kind of slavery to which he referred—how?

35 And such servants or slaves to sin as they were, however for a time they might outwardly belong to the house of God, could not expect—what? But who would always abide?

36 If he therefore were to redeem them from the slavery of sin —what would be the certain and *delightful effect*? To what had *this language* probably an allusion? *Ans. To a custom in some of the cities of Greece and elsewhere, whereby the son and heir had a liberty to adopt servants, or slaves, as brethren, and to admit them to the privileges of the family.*

37 Far as these persons were from being the spiritual seed of Abraham—yet what does Jesus acknowledge concerning their natural descent? But, though they were the natural descendants of faithful Abraham, what did they seek to do? And how was this horrid design accounted for?

38 What doctrine did Jesus teach? But what kind of works did these men do? Whom do you think Jesus meant, by their father?

39 They however persist in calling Abraham their father—yet, if they were his spiritual descendants, what would they do?

40 But so far from resembling Abraham, who rejoiced in the anticipation of the coming of the Messiah—what did they seek to do? And what increased their guilt in thus seeking the life of Jesus?

41 Truly then Jesus might repeat his former accusation—what was it? Perceiving that Jesus was determined not to allow that they were he spiritual descendants of Abraham, and that yet he charged them with doing the deeds of their father —what did they deny? And whom did they claim as their father?

42 But Jesus denied the claim —on what ground? Why now

they love Jesus if they were the spiritual children of God?

43 And why did they not understand and thoroughly imbibe the doctrine of Christ, which he had so repeatedly taught them?

44 That is, because they could not *bear* it, or *endure* it: then Jesus told them plainly, of what father they were the children—who was their father? And being his children, what might be expected from them? Then their desire to kill Jesus, and their opposition to the truth, was natural—for what is and always has been the character of the devil?

45 And being the children of such a liar, it was not to be wondered at that they should disbelieve Jesus—why?

46 Yet what challenge did Jesus give his enemies? The word *convinceth* here, means *convicteth:* but if they could not convict Jesus of sin, if he uttered nothing but truth —what ought they to have done?

47 Who will certainly hear or attend to, the doctrine of God? But as they did not *thus* receive the divine doctrine, what was evidently their character?

48 Then they begin to call names —in what horrible opinion do they *pretend* to justify themselves?

49 Jesus flatly contradicts them —*and what does* he maintain of *his own conduct*? But what of *theirs?*

50 In thus combating their evil speeches, it was not that he sought his own glory, separately from that of his Father—but of what solemn truth did he remind them?

51 Disregarding therefore, their reproaches—what does he assure them, of those who keep his sayings?

52 Seemingly determined to pervert every thing Jesus said, what did the Jews say, in reply to this declaration? And what reason did they give for so positively believing this?

53 Then what did they ask Jesus?

54 Jesus answered, that if he alone honoured himself, the honour might be accounted nothing—but who honoured him? And of what saying of the Jews did Jesus remind them?

55 Yet, though they boasted that God was their father—of what did Jesus assure them? But Jesus knew him—and if he were to deny this, of what would he be guilty?

56 What did Jesus tell them of their ancestor Abraham? How did Abraham see the day of Christ? ANS. *In the sacrifices, which were typical of Christ, especially in the provision of the ram, instead of Isaac; and by faith in the promises,* " *which is the evidence of things not seen.*

57 That is, of things not seen with the bodily eye—understanding, or affecting to understand Jesus literally, when he said, Abraham saw

his day, and was glad, what objection did the Jews present to the fact? But Jesus was not much above thirty years of age—then how came they to fix on fifty? Ans. *The age of fifty is much observed by the Jews: at the age of fifty, the Levites were dismissed from the burdensome services of the temple, it being considered more proper for them then to engage in mental pursuits: and an interpreter in the congregation was not chosen until he was fifty years old: hence the number fifty became proverbial.*

58 In reply to this objection, what did Jesus solemnly assure them? What did he mean by this? Ans. *That he existed before Abraham lived; in fact, that he is the self-existent God, "the same yesterday, to-day, and for ever."*

59 Doubtless the Jews considered this to be blasphemy; and if Jesus were a mere man, as they supposed, it *was* blasphemy—viewing it in this light, what did the Jews do? But, by a miraculous exertion, Jesus concealed himself from their view, and so escaped their rage—what may we learn from this? Ans. *That he was what he professed to be; since if he had been an impostor, God would not have sanctioned him by enabling him to perform this miracle.*

CHAP. IX.

1 THIS chapter contains a most interesting narrative of a miracle, *and its consequences*—as Jesus was walking along the streets of Jerusalem, whom did he see?

2 What did the disciples ask Jesus, concerning this blind man? And why did they ask such a question as this? Ans. *A notion generally prevailed among the Jews at that time, that at death the soul took possession of a new body, and as the character in the former life had been good or bad, so, in the next birth, the condition would be happy or miserable; and the disciples had adopted either this notion, or the more common one, that peculiar affliction is a certain mark of peculiar sinfulness.* It is rather remarkable, that people seldom apply this latter doctrine to themselves, but almost always to others—what scripture examples are there of this false notion? Ans. *The reproofs of Job's three friends; the opinion entertained of the Galileans, whose blood Pilate had mingled with the sacrifices, and of those on whom the tower of Siloam fell; and the judgment of the barbarians, when they saw a viper fasten on Paul's hand.*

3 And, as in all these instances, the notion was unfounded, so it was in the present—for what reply did Jesus make to this strange question of his disciples, concerning the blind man and his parents? But did Jesus mean that the blind man and his parents were not sinners? Ans. *He could not have meant that, for that would have been contrary to the whole* current of scripture; neither would he have denied that sin is the cause of

sary: for it must then for man's ... support, either in time or eternity. Then wh... was the man born blind?

4 Yes, in the miracle which Jesus was about to perform—for, notwithstanding the opposition of the Jews, what was he determined to do? And why would he not have any time? What did Jesus mean, by the night? Ans. *Death*, which, as repeated himself, was *fast approaching*.

5 And let this be a lesson for us; for though we do not look forward to a particular period as the hour of our death, "we know not what a day may bring forth"—but, while he was in the world, what important character did Jesus sustain!

6 And in this character, he would now enlighten, bodily and spiritually, this blind man—therefore what did he do?

7 Then what did he direct the blind man to do? And this, while it would excite general attention, called the man's faith into exercise; his faith produced obedience—and what was the effect? But wherein does this appear to have been miraculous? Ans. *Inasmuch as the means used were not in themselves calculated to produce the effect, and the cure was immediate and perfect.*

Q *As might be expected, this miracle created no small stir among the neighbours*—what did some of *them inquire?*

Q *And what did some say, in reply?* But his countenance ... body had now a little ... and spirit and cheerfulness ... them doubts, which might ... some to hesitate—what ... did such give? But, to place ... matter beyond all doubt, ... the man himself declare?

10 On his making this ... what did they ask him?

11 And what account ... give of the affair?

12 Then what did the ... boundless to know? But ... not inform them—why not?

13 Then whither did the ... bours take the man?

14 Some suppose to the ... drim, or council—but what ... the week was it when this ... was performed?

15 And by a tradition ... Jews, anointing the eyes ... kind of medicine on the Sa... was expressly forbidden—... quiry did the Pharisees ... And what account did the man

16 And doubtless they knew whom the miracle was performed and therefore at once set him down as a bad man—on what grounds? Some, however, reasoned more justly—how?

17 Probably, these were ... demus, and Joseph of Arima... and Gamaliel, who were all ... bers of the council: finding ... was a difference of opinion ... Jesus, the majority ...

mined to involve the poor man himself in difficulty, by making him state *his* opinion—what did they ask him? And what *was* his opinion?

18 Gaining nothing here, they pretended to doubt the fact, as though they suspected a contrived fraud between this man and Jesus—what measures then did they adopt to ascertain the truth?

19 And what do they ask the parents?

20 In this they insult them, by insinuating that though they *said* he was born blind, still it remained a question: perhaps this was done to intimidate them—but what did the parents declare they *knew*?

21 But now probably they trembled with fear: they had said all they could say with safety—and now what did they say they did *not* know? If this had been true, they would then have been silent, conscious of having told the truth; but they wanted to get rid of the feeling that they *ought* to tell—and therefore to whom did they refer the Pharisees for information?

22 Thus, unfortunately for the Pharisees, all they have gained by calling the parents, is the evidence that the man was their son, and that he was certainly born blind; and moreover, that he was the best *judge of every thing else*—but why *were the parents* unwilling to tell *the whole truth*? And why did *they fear the Jews*?

23 How true it is, that "the fear of man bringeth a snare!"—whom ought they rather to have feared? But, dreading, it seems, excommunication from the synagogue, more than excommunication from heaven—to what evasion did they resort?

24 Having made up their minds, regardless of all evidence, what do the Pharisees desire the man to do? And what did they mean by this? Ans. *Some think they meant that God should have the glory of the miracle.* And if this were their meaning, were they not praiseworthy? Ans. *No: for their object was not so much to honour God as to dishonour Jesus; and the Father himself has appointed that all men should honour the Son even as the Father.* But what is supposed by some, to be more probably the meaning of the Pharisees, in directing the man to give God the glory? Ans. *That he should glorify God by an open confession that the whole was a deception and fraud, under the influence of that man named Jesus, who pretended to work miracles.* And certainly *it is* to the honour of God, when conscience compels men to confess crimes of which they have been guilty, and which could not be legally proved against them—but what did the Pharisees dare to say of Jesus?

25 And in saying that they know so, they throw out a hint that

body else ought to believe so: the man, however, conscious of integrity, declining to offer an opinion on the character of Jesus on so short an acquaintance, persists in stating a positive, undeniable fact, and leaves them and common sense to form the conclusion—what does he say he certainly knew?

26 Then, as he does not seem inclined to confess, and as they can think of nothing to repel the force of this plain matter of fact, they resolve to re-examine him—what questions do they put to him?

27 And these questions the man refuses to answer—on what ground? Then, feeling the superior ground on which he stood, what question did he venture to propose to his judges? That was noble! for a plain, unlettered man, thus to plead the cause of his deliverer in the presence of the Jewish Sanhedrim, unintimidated by their threat of excommunication against any who should dare to confess that Jesus was the Messiah, was sufficient to prove beyond all contradiction, that he was no impostor—but by the by, what lesson does this conduct teach us? ANS. *To recommend to others, that Saviour to whom we are indebted for the pardon of sin, spiritual illumination, and the hope of glory.*

28 This recommendation of the man who was blind, stung his judges to the quick, and being completely foiled, they vent their rage in calling names—what did they call him? And though they said this in derision, they said the truth—but whose disciples did they pretend to be?

29 And so, doubtless, was the poor man, and a more consistent disciple than they, notwithstanding their boast—but what did they seem to feel confident of, respecting Moses? True; and therefore, if they had been his genuine disciples, they would not have rejected Christ, for Moses prophesied of him, as the Prophet of the Lord, to whom they should hearken—(See Deut. xviii. 15. 18. Acts iii. 22. vii. 37.)—but, on the contrary, what did these Pharisees say of Jesus? And what does this teach us? ANS. *That our profession of religion must be insincere, if, while we make loud pretensions of regard for dead saints, we are engaged in opposing the servants of God among whom we live.*

30 The man who was blind, however, is more consistent: finding that all examination is at an end, he begins to argue the matter—what did he consider a marvellous thing? And why was their pretended ignorance so marvellous?

31 What, in the 31st verse, does the man lay down as an undeniable proposition? And what character will God invariably hear and sanction?

32 And what increased the wonder of the miracle?

33 Then to what conclusion does the man come?

34 This was glorious, and we only wonder they allowed him to say all this without interruption: now, however, their patience is exhausted—and with what did they reproach him? This was because he was born blind—but why, on that account, did they reproach him with being born in sin? Ans. *They had imbibed the notion alluded to at the beginning of the chapter, that peculiar affliction in the present life was a sure proof of gross sin in a former birth.* And having reproached him, what did they do?

35 Still, he is not friendless: though men excommunicated him, he was not cast out from the presence and favour of God; Jesus sought him out, and welcomed him to his friendship—when Jesus had found him, what important question did he propose to him?

36 And the answer showed his willingness to believe; yet he very properly asks for information—what, therefore, did he reply?

37 And our Lord's answer is free and explicit—what was it?

38 Then what did the man unhesitatingly reply to our Lord's question? Nor was this empty profession—*what proof* of his faith *did he immediately give?* Nor *did our Lord decline* the honour—*what does this teach us?* Ans. *That the Son of God is the proper object of worship; otherwise Jesus would have rejected it, as his apostles invariably did.*

39 Thus far, probably, Jesus and the man were alone; but now some of the Pharisees gathered round them—then what did Jesus say was an object to perform which he came into the world? Not, indeed, for *secular* judgment, but to rectify what was *spiritually* wrong—in what particulars? What did Jesus mean, by this? Ans. *That those who feel their need of divine illumination shall be enlightened: while those who are satisfied with the light of nature and of reason shall be given up to spiritual blindness.*

40 The Pharisees perceived the application of this to themselves—and therefore, in a kind of huff, what did they ask?

41 Nor will our Lord shrink from telling them the plain truth—what did he say of them, on the supposition that they had been blind? And what did he mean, by this? Ans. *That if their minds had been uninformed, and they were unavoidably ignorant, they would have been comparatively sinless.* But they not only knew enough of our Lord's power and glory to render them totally inexcusable in rejecting him, but boasted in the superiority of their advantages—therefore, what is the tremendous consequence? Yes, and it will always remain. And this will be our

also, with all our advantages, unless, perceiving our need of divine illumination, we apply to him who is "the Light of the world," to open our blind eyes, to remove from our minds the veil of ignorance and unbelief, and to impart to our souls "the light of life."

CHAP. X.

1 IN the beginning of this chapter, Jesus compares his disciples to sheep, his church to the sheep-fold, and himself to the door of the fold—what does he say of all who enter in, by any other way than the door? But our sheep-folds are generally made of a number of hurdles, very slightly put together—then what did Jesus mean by *the door* of a sheep-fold? ANS. *The sheep-folds in Judea, especially those near large cities, were inclosures in the manner of a building, and were made of reeds cemented together, and sometimes even of stone, to secure them from the attacks of robbers and beasts of prey, which abounded there: and the entrance to these folds was, of course, by a door.*

2 How did the true shepherd enter the fold?

3 Who admitted him into the fold? ANS. *The porter, or servant: it was customary to keep the door fastened within side, and not to open it to any but the shepherd.* And the *sheep hear and know* the voice of *the shepherd*--what is he said to do?

4 What, in the 4th verse, does Jesus say of the shepherd? And what of the sheep? And why do the sheep follow the shepherd? Here is another allusion to a custom of the country—to what custom? ANS. *In Judea, the shepherds did not, as we do, drive the sheep before them, but took the lead, playing on a musical instrument; on hearing which, the sheep instantly followed them.*

5 And they would not follow a stranger—on the contrary, if a stranger approached, what would they do? And why would they flee from a stranger?

6 All this, of course, was a parable, intended to convey important instruction—but what are we told of those to whom it was addressed? And what *did* Jesus mean, by all this? ANS. *To distinguish faithful pastors from false teachers, and true Christians from mere professors.*

7 What, in the 7th verse, did Jesus say of himself?

8 And what did Jesus say of all pastors, who enter his church without his authority? This may be an allusion to false Messiahs—but what will be the conduct of the sheep, or true Christians, in reference to all such pastors?

9 Christ is the door, by which his people must enter his church—what shall be the privileges of all who thus enter in, by faith in Christ?

10 Now Jesus changes the figure, and compares himself, not to the door of the fold, but the Shepherd of the sheep—what does he say of false teachers, here called thieves and robbers? Yes, such is the tendency of their doctrine—on the contrary, what are the purposes for which Christ came?

11 Yes, spiritual life in this world, and abundance of life, or eternal life, in the world to come—therefore, what, very properly, does Jesus style himself? In proof of this, what did Jesus do?

12 Some pastors are merely hirelings, and have no right and feel no interest in the flock, but undertake the office solely for a livelihood—what will be the conduct of such, in a time of persecution and danger? Then what will be the conduct of the flock?

13 How may we account for such teachers abandoning the flock in the season of danger?

14 In the 14th verse, what does Jesus say of himself? And what, of his people?

15 What, in the 15th verse, does Jesus say, concerning his Father and himself? As a proof of this mutual understanding and affection between the Father and the Son, *what was the conduct* of Jesus in *reference to the* people of God?

16 So far, under the emblem of *sheep, Jesus* had particular reference *to his disciples* who had been Jews, but now he speaks of *other* sheep—to whom, think you, does he refer? And what does Jesus say of all his sheep, or true Christians in every succeeding age? And in course of time, there will be no distinction between Jews and Gentiles—on the contrary, what are we told of *all* who receive the doctrine of Jesus, in *every* community?

17 For what reason, in the 17th verse, is the Father represented as loving the Son? But would Jesus, in laying down his life, resign it for ever?

18 What, in connexion with this solemn event, did Jesus say of men? That is, *without his consent*—for what does he immediately add? On this subject, what power, or authority, had Jesus? From whom did he receive this authority, or commission?

19 What was the effect of this doctrine on the hearers?

20 And what insinuations did many of them utter?

21 But others, more considerate, denied the accusation—on what ground? There are many instances recorded of Jesus giving sight to the blind—to which particular instance do you think these people referred?

22 Where were these discourses of our Lord delivered? At what particular feast were they delivered? In what month was this held? Ans. In the tenth

answering to our December; and consequently it could not refer to the dedication of the temple by Solomon, for that was in the seventh month, answering to our September; nor could it refer to the dedication by Nehemiah, at the rebuilding of the temple after the captivity, for that was in the twelfth month, answering to our February. Then of what event was this feast a commemoration? ANS. *This festival was instituted by Judas Maccabeus, in memory of their pulling down the altar of burnt-offerings which had been polluted by pagan idolatries, and building a new one, dedicated to the true God.*

23 At this feast, it being winter, where did Jesus walk?

24 And, as usual, the Jews flocked round him—what question did they propose to him?

25 But what, with great propriety, did Jesus remind them he had done already? And yet, what did they not do? Then to what convincing evidence did Jesus refer them?

26 And how does Jesus account for their unbelief?

27 Why, what are the characteristics of his sheep, or the marks by which they may be known?

28 What important blessing does *Jesus bestow* upon his disciples? *And from what evil* does he deliver *them? And what* could not any *of their enemies* do?

29 *What does Jesus assert of* the Father, compared with the enemies of his sheep, or people? And what is the natural consequence of this superiority?

30 But how would the superiority of *his Father* justify *Jesus*, in saying that none could pluck his sheep out of *his* hand?

31 That is, (judging from the connexion,) one in *power*—hearing this assertion, what did the Jews immediately do?

32 Then of what did Jesus remind them? And what question did he ask them?

33 But what did the Jews deny? Then what pretence did they give for stoning Jesus?

34 In the following verses, though Jesus does not *deny* the obvious meaning of his assertion, he shows that he could justify his expressions even on the supposition that he was *not*, strictly speaking, God—to what, in the Old Testament, does he refer the Jews? This is a quotation from the 82d Psalm (which, by the by, shows that the term *law* sometimes means more than the law given by Moses) —but who were the persons there called gods? ANS. *The Jewish magistrates, who were appointed by Jehovah, to act in his name.*

35, 36 And it was because they were thus appointed, in connexion with the nature of their office, that these magistrates were called gods —then how, in the 35th and 3

verses, did Jesus reason with his enemies, the Jews? And what did he mean, by this? Ans. *To show the unreasonableness of their opposition to him, for making use of an expression as applicable to himself, which they themselves considered allowable when applied to their own magistrates.* Then is not Jesus God, in a sense superior to that in which the Jewish magistrates are called gods? Ans. *That Jesus is really and truly divine, is plain from other parts of scripture, and may be fairly inferred from this, because if he were not God he would doubtless have denied the charge; but he did not choose on this occasion fully to satisfy the Jews, whose only motive in desiring an explicit avowal of his deity, was that they might have a pretence for putting him to death.*

37 And probably they would question even his being especially consecrated and commissioned of God—therefore, in the 37th verse, to what does Jesus refer them, in proof of this?

38 And if he *did* perform the works of God, though they would not believe him on the authority of his own testimony—yet what did he require them to do?

39 And even for this, what did they attempt? This shows that *the Jews did not consider that Jesus had denied his divinity, for asserting which they had previously intended to stone him*—perceiving their intention, as his time was not come, what did Jesus do?

40 And whither did he go? To what particular part, beyond the Jordan?

41 Where, it seems, he continued for some time—what did those who attended his ministry there, remark concerning John the Baptist? Yet of what did they feel convinced, respecting John's testimony of Jesus?

42 And what was the effect of this conviction? Believed on whom?

We will conclude this exercise, by proposing a question, the answer to which, those who can, may bring *in writing* the next time we meet—what were the things which John the Baptist spake of Jesus, and which these people felt convinced were true?

CHAP. XI.

1 THIS chapter contains an account of the sickness, death, and resurrection of one whom our Lord peculiarly loved—what was his name? Where did he live? Who besides, lived there?

2 But there are several named Mary, mentioned in the Gospels—what Mary was this? What relation was Lazarus to Mary?

3 On Lazarus's sickness, what did his sisters do?

4 When Jesus heard that, what did he say of the nature of sickness? Yet we know La

did die, and of this sickness too—then what did Jesus mean, when he said "This sickness is not unto death"? Ans. *That it would not end in the final removal of Lazarus from the world.* On the contrary, this sickness was sent to accomplish two important purposes—what was the first? And what was the second?

5 What feeling, in a peculiar sense, did Jesus manifest towards this afflicted family?

6 And when Jesus heard of their affliction, what proof did he give of his affection? That seems, at first sight, very strange—how was this delay an expression of love? Ans. *Raising Lazarus from the dead was a much nobler display of affection, and also of power, than an immediate restoration from affliction would have been.* And what should this teach us? Ans. *That delay in answering our prayers is no proof of a want of love; but that, on the contrary, however painful for the present such delay may be, it is regulated by the greatest kindness and wisdom.*

7 After remaining where he was, long enough for Lazarus to die and become corrupt before his arrival, whither did Jesus propose to go?

8 But the disciples endeavoured *to dissuade Jesus from* going into *Judea—why?*

9 Probably, the disciples were *afraid for themselves;* but Jesus, *owing that his life* would soon be sacrificed, resolves to work while it is called day—therefore, of what, in the form of a question does he remind them? But with us there are not always twelve hours of light in a day—then wherein consists the propriety of this remark? Ans. *The hours among the Jews were not each the twenty-fourth part of a whole day: but the time from sun-rising to sun-set they divided into twelve equal parts, each of which they called an hour: and thus their hours would be longer in the summer than in the winter, though they would always have twelve hours of light.* What advantage arises from people availing themselves of the day?

10 And what would be the consequence of deferring any important work until night?

11 Speaking to the disciples, of Lazarus, in what affectionate terms did our Lord describe him? And what did he tell the disciples concerning Lazarus? And for what purpose did Jesus say he was going into Judea?

12 In reply to our Lord's observation about Lazarus sleeping, what did the disciples say?

13 To what kind of sleep did Jesus refer? But how did his disciples understand him?

14 And Jesus immediately undeceived them—how?

15 And, whatever sorrow the disciples might be disposed to feel—how did our Lord feel, then?

was not present when Lazarus died? On whose account was he glad? Why—wherein would it be for their advantage? That is, that their faith might be *strengthened*—still, as Lazarus was now dead, and further delay could answer no valuable purpose, what did Jesus propose immediately to do?

16 And now a disciple has something to say, who seldom says anything—what was his name? Why was he called by two names? Ans. *It was customary with the Jews, when they travelled, to call themselves by an additional name, either Greek or Latin, of the same meaning as their Jewish name: thus Thomas is Syriac, and Didymus is Greek, and they both mean, a twin.* When Jesus was determined to go into Judea, Thomas proposed to his fellow-disciples to go also—for what purpose? That they might die with *whom?* Ans. *Not with Lazarus, but with Jesus, who, as Thomas felt assured, would become a prey to his enemies.*

17 Coming near to Bethany, what did our Lord ascertain? That *who* had lain in the grave four days?

18 How far was Bethany from Jerusalem?

19 That is, about two miles—and who were with Mary and Martha? For what purpose did the Jews pay them this visit?

20 And thus the miracle about to be performed would have plenty of witnesses—when Martha heard that Jesus was in the neighbourhood, what did she do? Mary was not aware of our Lord's arrival—therefore what did she do?

21 On arriving at the place where Jesus was, what did Martha say to him?

22 And even now, she does not give up all hope—for of what did she express her conviction?

23 Then, with a view of drawing forth her faith, what, in general terms, did our Lord assure Martha?

24 Martha expresses her firm belief in that—but *when* did she believe Lazarus would rise again?

25 Then, to convince her that he had power to restore Lazarus to life even now—what did Jesus declare of himself? That is, he was *the author* of the resurrection and the life—and what did he say of every believer now under the power of death?

26 And what did Jesus say of living believers? That is, they should not die a *spiritual* death—then what did Jesus ask Martha?

27 Then, whether or not Martha understood our Lord's particular design, she gave an answer in full, which in fact included every thing—of what did she express her firm belief?

28 Probably, Jesus had stopped outside the town, that he might converse with his friends more unreservedly than he possibly could if he had gone to the house—

therefore Martha returned, what did she tell her sister? And how did she convey this information?

29 Immediately on hearing that, what did Mary do?

30 And where was Jesus when Mary met him?

31 When the Jews observed that Mary rose up so quickly, and left the house, what did they do? Why, what did they suppose was her object?

32 And thus, owing to their mistake, they became eye-witnesses of the miracle—when Mary saw Jesus, what did she say to him?

33 When Jesus saw Mary weeping, and the Jews also weeping, what did he do? And how did he feel?

34 Then what inquiry did Jesus make? And what did they reply?

35 Then what did Jesus do? And why did he weep? ANS. *Not on account of the death of his friend, since he was about to restore him to life; but, as Mary and Martha were ignorant of his intention, and were greatly distressed, Jesus tenderly sympathized with them: and as some who joined in the general mourning were yet in their sins, probably Jesus wept at the thought of their hardness of heart, and approaching doom.*

36 *The Jews* however mistook *the cause of our Lord's* grief—for *what, on seeing him* weep, did they *exclaim?*

37 *And some, less* affected than the rest, began to reason, and turned our Lord's weeping (which they took to be unavailing regret) into an argument against his Messiahship — what did they insinuate?

38 In the 38th verse, apparently regardless of their insinuation, what are we told of Jesus? How is the sepulchre described?

39 Or, *against* it—on arriving at the sepulchre, what direction did Jesus give? To this, Martha (who doubtless thought our Lord simply wished to see the body, from a feeling of affection,) objected —on what ground?

40 This would render the miracle more apparent—but what did Jesus reply?

41 Influenced probably from curiosity, what did the people do? Then what did Jesus do?

42 Not that Jesus had any doubt —for of what did he express himself confident? Then why did Jesus thus publicly thank his Father, for having heard him?

43 And then, with a loud voice, what did Jesus command?

44 And a divine power accompanied the word—for what was the immediate effect? In what state was Lazarus when he came forth? But how *could* Lazarus come forth, so completely bound, hand and foot? ANS. The Jewish sepulchres were not graves, dug deep into the earth, as ours; but caves, or small

rooms, hewn out of the side of a rock; nor did the Jews use coffins, but, wrapping the body in linen, placed it in a niche, cut in the side of the cave; and thus situated, it would be very easy for Lazarus to raise himself up to a sitting posture, and to slide down till he stood upright on the floor. And then, what further directions did Jesus give?

45 And thus, without any previous design on their part, the Jews had the plainest and most undeniable proof of the miracle—and on many of them, what good effect was produced?

46 But some, convinced of the miracle, yet hating the performer of it, went to the Pharisees—for what purpose? Thus affording a striking proof of something that Jesus on another occasion told the Jews in a parable—what was it? Ans. *That if they believed not Moses and the prophets, neither would they believe though one rose from the dead.* In what parable is this truth contained?

47 On learning what had taken place, what did the Pharisees immediately do? And in their own council chamber, though they blamed themselves for suffering Jesus to continue at large, they could not but acknowledge an important fact concerning him—what was it?

48 *Then certainly* their future *opposition at least*, whatever might *be said of the past*, was decidedly against the conviction of their own judgment—but what did they dread, as the final consequence of our Lord's being allowed to proceed unmolested?

49 And yet the wisdom of God brought it to pass, that the very means they adopted to *prevent* these consequences, *produced* them—but, (probably, in reply to some objections from Nicodemus, who we know formerly remonstrated, and from Joseph of Arimathea, who certainly did not consent) one of the council decidedly urged the apprehension and death of Jesus—what was his name? And what office, at that time did he sustain? And what did Caiphas say of those who might be supposed to hesitate, on the ground that Jesus was not guilty of any crime?

50 And, utterly regardless of what is right, he is entirely governed by what appears to be politic, or for the temporal good of the nation—and what did this unprincipled ruler consider expedient?

51 And though, as far as he was concerned, Caiphas intended only the temporal good of his own nation, he was under a superior influence—how is this expressed in the 51st verse?

52 True; for though nothing was farther from the thought of Caiphas, the death of Christ will be a blessing to the Jews; and not the Jew only—for what other glorious e

sequence will result from the death of Christ?

53 And (some individuals excepted) it seems the council agreed with Caiphas—for what, from that day, did they do?

54 Knowing the decision of the council, what, after that, would not Jesus do? Then to what part of the country did he go? And to what city, in that part of the country?

55 What feast of the Jews was approaching? In remembrance of what event was this feast appointed? Many went up to Jerusalem before the passover—for what purpose?

56 Yes, from ceremonial uncleanness, agreeably to the law of Moses—arriving at Jerusalem, for whom did these people seek? This probably did not arise from enmity to Jesus, but from curiosity to see him whose fame had been so spread abroad—not finding him, what did they conjecture?

57 But now, throwing off all disguise, what public order did the chief priests and Pharisees issue? And what was their object, in publishing this order?

CHAP. XII.

1 IN the last chapter, an inquiry *was started whether Jesus would come to the passover:* in this *chapter we find he did*—and how *long before the feast?*

2 *And as Jesus* was highly respected at Bethany, what did his friends there do? And though this supper was at the house of Simon the leper—who conducted the entertainment? And who in particular is mentioned, as being a guest?

3 And what did Mary do, on this occasion? And what was the effect of this in the house?

4 On this, one of the disciples interfered—what was his name? Whose son was he? And what is recorded relative to his character?

5 What remonstrance did Judas make?

6 This might to some appear very kind-hearted, but he cared not for the poor—then why did he seem to be so charitable?

7 Jesus knew the motive, not of Judas only, but also of Mary, and therefore he defended her—what did he say, respecting her anointing him? And what did Jesus mean, by this? Ans. *Not that Mary anointed him because* SHE THOUGHT *his end was near; but that his funeral* WAS *so near, that this might be considered as that last act of friendship usual on such occasions.*

8 And certainly Jesus was not unkind to the poor—but what did he say, respecting them and himself, to justify Mary, in doing as she did?

9 At this time, many of the Jews seem to have been attracted to Bethany—with what objects in view?

10 But what did the chief priests consult, respecting Lazarus?

11 And yet he had not been guilty of any crime—then why did they form this determination?

12 The next day, a very different scene was acted—by whom? And what had these people heard?

13 Then what did they do? And going to meet Jesus, what did they shout?

14 This was a ceremony which accompanied the proclamation of kings; and consequently it was an acknowledgement of Jesus as the Messiah—observing this, what did Jesus do?

15 Thus a prophecy of Zechariah, written 500 years before, was fulfilled—what was the prophecy?

16 But even the disciples did not understand the meaning of all this, at the time—then when did they?

17 And who, on this interesting occasion, bare testimony in favour of Jesus?

18 And what, in particular, had induced so many to come from Jerusalem, to meet Jesus?

19 What said the Pharisees to all this?

20 Besides Jews, what description of people, are we told, in the *20th verse, came* up to the feast?

21 Who did these Greeks, or *Gentiles, desire* to see? Whom *did they request* to introduce them to Jesus? Where did Philip usually reside?

22 On this application of the Greeks, what did Philip do? And after they had consulted together, what did Andrew and Philip do?

23 Then, probably, the strangers were introduced to Jesus, and the following discourse was delivered in their hearing—what important period did Jesus say was now come?

24 Then what did Jesus assert, respecting a grain of wheat? And in this, to what did Jesus allude? ANS. *To his death, as the means of saving sinners.*

25 What does Jesus say of him that loveth his life? But is not the love of life a natural and proper feeling? ANS. *Certainly, and we ought to be careful to preserve life; but Jesus spake of those who loved their lives better than they loved him and his service.*

26 What is the duty of those who profess to be the servants of Christ? Yes: through trials, and difficulties, and even unto death, if required; and the privileges of such servants are here stated to be principally two—what is the first? And what is the second?

27 Having spoken of his death, Jesus seems to anticipate, or to feel beforehand, its sorrow—what, in the 27th verse, does he say, in prospect of it? And for a moment, human nature shrinking from death and especially from such a de-

Jesus seems at a loss what to desire; yet he would not pray that his Father would save him from the dreadful hour—why not?

28 For what then, did Jesus rather pray? And just as Jesus breathed his last desire, a voice from heaven was heard—and what was it heard to say?

29 What did some of the bystanders say, when they heard this voice? And what did others say?

30 These last probably were favourably inclined towards Jesus; but he did not for his own sake need such a declaration—then why was the voice uttered?

31 The death of Christ would be the judgment, or condemnation of a wicked world—and who, by it, would be cast out?

32 What would be the effect of Christ's being lifted up from the earth?

33 What did Jesus mean by his being lifted up from the earth? And how would the crucifixion of Christ attract the world to him? ANS. *By the preaching to all nations, the good news of salvation by his death, and by the power of his Spirit accompanying this preaching.*

34 What had the people heard of the Messiah out of the Old Testament, *here called* the law? And *comparing this* with what Jesus *had just said, they* were stumbled *—what questions,* therefore, did *they ask?*

35 Thus, reading of a reigning Messiah, they seem to forget that these same scriptures speak of his previous sufferings; the answer of Jesus, instead of solving their difficulty, reminds them of present duty—what did he say of the Light? Whom did he mean, by the Light? What was their duty, while he was with them? And why should they thus avail themselves of the Light? And what would be the consequence of their walking in spiritual darkness?

36 Again, in the 36th verse, what did Jesus exhort them to do, while they had the Light? Why should they believe in the Light? Having delivered these weighty injunctions, what did Jesus do?

37 And though, in addition to all his public addresses, Jesus had wrought so many miracles, yet what effect was not generally produced?

38 Of what prophecy of Isaiah was their unbelief a fulfilment?

39, 40 And of what other prophecy of Isaiah was their unbelief a fulfilment?

41 When did Isaiah say these things? Whose glory? ANS. *Christ's: the prophecy is contained in the 6th chapter of Isaiah,* where the person spoken of is *styled,* "*the* King, the Lord of Hosts;" and it being by John applied to Jesus, plainly proves that HE is "the King Lord of Hosts."

42 And some believed on Jesus —among what class? Yet they did not openly confess their belief in Jesus — of whom were they afraid? Why, what did they expect would be the consequence if the Pharisees knew?

43 And their faith was only the conviction of their judgment—for what did they love more than the approbation of God?

44 But those who truly and heartily believed on Jesus, did not believe on him only—but also on whom?

45 And whose beauty and glory do those discover who exercise a lively faith in Jesus?

46 What, in the 46th verse, does Jesus say of his character in coming into the world? And what is the privilege of those who believe in him as the Light of the world?

47 And what work, while he was on earth, did Jesus decline to exercise, even on those who did not believe on him? True, he did not come into the world for that purpose—but for what?

48 Yet what, in the last day, will condemn all such characters?

49 True, for Jesus did not speak of his own authority merely—but who commissioned him to say all he said?

50 And the commandment of *God is of such* importance, that *eternal life* depends upon it—by *what rule then* did Jesus speak?

CHAP. XIII.

1 OUR Lord's discourses to his enemies are now ended, and he begins to prepare for his death—just before what feast did the events here recorded take place? And by what, in particular, as respected Jesus, was this passover distinguished from preceding ones? How had Jesus felt towards his disciples? And how, in the prospect of death, did he feel towards them?

2 What awful transaction had taken place before the supper?

3 And Judas *yielded* to the suggestions of Satan—what had Jesus the satisfaction of knowing?

4 At this supper, laying aside his upper garment, what did Jesus wrap about him?

5 Then, pouring water into a basin, what did Jesus do with it? And what with the towel?

6 In course of time he came to Peter; but Peter seemed to object —what did he say?

7 And what did Jesus reply?

8 This was telling Peter, that he had a reason, though Peter might not perceive any—yet what did Peter rashly declare? This perhaps originated in modesty; yet Peter should not have refused compliance with any thing his Lord enjoined—what does Jesus assure Peter would be the consequence, if he persisted in his refusal?

9 Then Peter was convinc

his fault—and what did he immediately reply?

10 But that, in a literal sense, was unnecessary, except for his feet—for what did our Lord say? And to what custom is this an allusion? Ans. *Persons who were invited to a feast, usually bathed themselves before they went; yet as they walked in sandals, and used no stockings, their feet would again need to be washed, before they could recline on the couches; and this office was usually performed by a servant before the feast.* Thus in the present instance, Jesus performed the part of a servant; and he took occasion to turn their attention to a different kind of uncleanness, an uncleanness of *heart*—what, in this view did he say of his disciples?

11 But why did Jesus say they were not *all* clean?

12 After this, when Jesus had again put on his upper garment and sat down, what did he ask his disciples?

13 That is, whether they entered into his meaning—what did he remind them they called him? And on other occasions he had instructed them not to call any man Master; *yet he approves of their* calling *him Master and Lord*—why?

14 And though Jesus was their *Lord and Master,* what had he just *been doing? Then* what ought *they to do to each other?*

15 Why should they wash one another's feet?

16 And if they should feel disposed to consider such an act of kindness too humiliating, what important truths did Jesus tell them to consider?

17 And what did Jesus say of those who knew, or understood the design of those things? Then ought we to wash one another's feet? Ans. *There is not that necessity for washing the feet with us, which there was in a country where they wore sandals; but we ought to be willing to do any necessary act of kindness to our fellow Christians, however humiliating it may be.*

18 Jesus could not include all his disciples, in saying they were clean, or pure in heart; yet Jesus did not choose Judas as an apostle from ignorance of his character—for what does he say of all whom he chose? But what scripture would be fulfilled, in the treachery of Judas?

19 That is in the 41st Psalm—but why did Jesus tell his disciples of this treachery before it was completed?

20 And in the 20th verse, that they should not be discouraged because of what befel him, as though they were left alone, Jesus renews a former assurance relative to their future work—what is it?

21 When Jesus had said these things, knowing what Judas

in his mind, what strong feeling did Jesus express? And what affecting testimony did he bear?

22 And what effect had this communication on the disciples?

23 What, in the 23d verse, does John tell us? And that was John himself; who often speaks of himself as if he was speaking of some other person—but what did he mean, by his leaning on Jesus' bosom? Ans. *That he was placed next to him at table, at his right hand; and as the common posture at meals was not sitting, but reclining, John would seem to have his head resting on the breast of Jesus.*

24 Peter seeing John in so favourable a situation, made signs to him—to do what?

25 Privately, of course—and what did John immediately do?

26 And who, as privately, did Jesus give them to understand it was that would betray him? And when Jesus had dipped the sop, to whom did he give it?

27 And after he had received this sop, what again are we told of Judas? And then what did Jesus say to him?

28 On their hearing this, what is said of those who were at the table?

29 Knowing that Judas carried the common purse, what did some *of them suppose* Jesus meant, *when he told Judas* to do quickly *what he purposed*? From which *we may infer that* this was not the paschal supper—if that were not the meaning of our Lord, what else did they suppose probable?

30 But Judas knew what Jesus meant—and, having received the sop, what did he do? And what time of the day was it?

31 When Judas was gone, what did Jesus say to his disciples?

32 And the Father would not only be glorified, or receive glory, in what Jesus was about to perform, but would also glorify Jesus—but when?

33 In the 33d verse, by what tender and affectionate term does Jesus address his disciples? And what does he tell them, concerning himself? And what would they do? What had Jesus formerly said to the Jews? To whom did he now say this?

34 And into such disuse had what Jesus was about to enjoin on his disciples, grown among the Jews—that what might it with propriety be called? What was this new commandment? And who had set them an example of this?

35 What important consequence would flow from their loving one another?

36 Peter seems more inclined to gratify curiosity than impressed with our Lord's injunction—what question did he ask Jesus? And what answer did Jesus make?

37 Peter is not contented wi this answer, and wishes to kn

why—and lest Jesus should think he had not love enough to die with him. what does he declare?

38 This was a strong, and doubtless sincere expression of love; but Jesus knew Peter's weakness, and taking up his words in the form of a question, returns an answer which should have filled him with fear and trembling—what was it?

CHAP. XIV.

1 PERCEIVING that his disciples were cast down by the prospect of his leaving them, Jesus comforts them—against what, in the 1st verse, does he tenderly admonish them? And besides trusting in God, what does he exhort them to do?

2 How, in the 2d verse, does Jesus describe heaven? Then, though he was going, he was going home, and that should console them—but what did he say of his Father's house which would comfort them still more? For what purpose was Jesus now going to heaven?

3 And therefore what might they with certainty expect?

4 In this 4th verse, Jesus reminds them of something else which *should prevent* their grief—what?

5 Thomas did not understand *Jesus—therefore* what did he say, *in reply?*

6 But Jesus had just told them *he was going to the Father*—and now what does he tell them of himself? And Christ is not *only* the way, but the *only* way—for what, after telling them that he was the way, the truth, and the life, does Jesus assure his disciples?

7 If they had had proper conceptions of Jesus, who also would they have known? Yet they were not wholly destitute of the knowledge of Christ—therefore on what does Jesus congratulate them?

8 Philip is unable to comprehend our Lord's meaning—and therefore what does he require Jesus to do?

9 How, in the 9th verse, does Jesus remonstrate with Philip?

10 And what, in the 10th verse, to show the intimate union there was between him and the Father, does Jesus say?

11 And if they knew not how to receive this on his testimony—yet what ought to influence their faith?

12 And if they believed in him, what did Jesus assure them they should accomplish? To what works did Jesus here refer? Ans. *By the works that he did, he doubtless meant the miracles which they should perform in his name; and by greater works he probably referred to their amazing success in preaching the gospel?*

13 And this would be in consequence of his ascending to his Father; for whatsoever they desired in prayer in his name, he would grant—why?

14 Then of course their desires were to be limited to what *would* be for the glory of God; and for their further encouragement, that they might not feel a single doubt, Jesus repeats his assurance—what is it?

15 Jesus now intimates that they should show their affection for him in a better way than by mourning his absence—how?

16 And to console them, what did Jesus promise to do on their behalf? And what would be the effect of his intercession? And they would never have to mourn his departure—for what did Jesus say of the Comforter?

17 And who is this Comforter? Who cannot receive the Spirit? Why not? But the disciples already, in a degree, knew him by the doctrines they had imbibed—and what further communication does Jesus promise them?

18 In what state would not Jesus leave his disciples? What did he promise to do?

19 And he did return personally, though the meaning may be spiritually; and in neither sense did the world see him—but what to the disciples would be the consequence of Jesus surviving all his sufferings?

20 And when they had received *another Comforter*, what would *they know*?

21 Who are the true lovers of Jesus? And what would be the privileges of such characters?

22 One of the disciples wished for an explanation of this—what was his name? It seems there were two of that name—which Judas was it not? Can you remember by what other name this disciple was called? What other part of the New Testament did he write? What question did Jude ask our Lord?

23 In the 23d verse, Jesus answers the question—how?

24 What would be a proof that we do not love Jesus Christ? And what does he say of these sayings, which he also calls his word?

25 When did Jesus say he had spoken these things?

26 That is, in prospect of leaving—but who would succeed him? What is the Comforter? And who would send the Spirit? And what would the Spirit do?

27 And being about to leave his disciples, what blessing did he bequeath them? And how did he not give peace? True; for the world often wish peace and prosperity in a mere complimentary way, or if they are sincere their wishes are ineffectual—but, considering what Christ would do, how should they not feel?

28 And though Jesus was about to leave them, of what did he remind his disciples? And if they loved him, how would they feel the prospect of his going to

Father? Why would this give them joy?

29 Why did Jesus tell them all these things before they took place?

30 And they would do well to pay great attention—why? And why would not Jesus talk much with his disciples? Yet, even under this trial, what would afford satisfaction to the mind of Jesus?

31 And why did Jesus submit to this trial, and indeed to all through which he had to pass?

CHAP. XV.

1 IN the 1st verse, to what does Jesus compare himself? And to what does he compare the Father?

2 To whom does Jesus here refer, by branches? Ans. *To all who profess to be his disciples, whether they are sincere or not.* What does the Husbandman, or Vinedresser do with every branch that does not bear fruit? Can you point out such a branch among the twelve disciples? But what does the Vinedresser do with every branch which does bear fruit? Or *pruneth* it—why? What does Jesus mean, by this? Ans. *That even his sincere disciples were not perfect Christians; and, that they might be more so, he would purify them from their remaining sinfulness by trials.*

3 *And thus* the eleven would *shortly be purified* by the trials *which were near at* hand—yet *what, comparatively speaking,* does *Jesus say, even of* their present character? And how had they attained to this character?

4 And if they clave to the Saviour, what would be his conduct towards them? What is the union of the disciples to the Saviour? Ans. *A union of heart and of interest, believing in his doctrine, trusting in him for salvation, obeying his commands, and making his cause our own.* And what is the union of Christ to his disciples? Ans. *A union of affection, imparting to them every holy disposition, watching over all their wants and sorrows, especially those which are spiritual, and communicating to them strength and vigour in the performance of every Christian duty.* In the 4th verse, what point of agreement is stated to exist between the disciples of Christ and the branches of a vine?

5 Who is the Vine? And who are the branches? And not only the eleven, but *all* true Christians—and what does Jesus say of every one between whom and himself there exists a vital, or living union? But severed from the Vine; that is, separate from Christ, what is the condition of the branches, or disciples?

6 What is done with every one who continues not united to Christ? As what kind of branch? And what do men do with withered branches?

7 And what will be the pro-

of those who continue stedfast in their faith in Christ, whose words are received into their hearts?

8 It is not enough that Christians, as branches of the true Vine, bear fruit—but in what degree should they be fruitful? And as we commonly think highly of a vine-dresser whose vines flourish—who will be glorified by Christians being abundantly fruitful in every good work? And, as if we saw a very fruitful branch we should feel sure that it was united to the stem—so what will fruitfulness in Christian duties prove concerning those who are thus fruitful? Does not this parable of the vine and the branches convey a very perfect idea of the Christian life? ANS. *Yes, both in its cause and its effects: our religion cannot be genuine, except as it comes from, and is maintained by Jesus Christ; and we may be certain it is not the Christian religion, unless it produces in us practical holiness.*

9 In the 9th verse, Jesus compares his love to his disciples, to some one else's love to himself—to whose? And what does he exhort them to do?

10 And how may they continue to insure his love to them? And by these means he secured the continued affection—of whom?

11 *And Jesus* mentions two reasons *why he spake* to them as he *did—what is the* first? And what *is the second*? What is the meaning of this? ANS. *The end which Jesus had in view in thus instructing his disciples and preparing them for approaching trials, was so to strengthen their faith that he might continue to rejoice in them as his firm adherents, and that their joy in him might not be interrupted, but be full and complete.*

12 And very soon, such would be their situation, in an unfriendly world, and their Friend not personally present, that one commandment seems more appropriate than any other—what is it? In this mutual affection, whose love should inspire them, and be their pattern?

13 And that love was perfect in its nature, and complete in its degree—for what is the greatest proof of love that a man can show to his friends?

14 And how would the disciples prove that they were Christ's friends?

15 What did Jesus not call his disciples? Not that they were *not* his servants, for they *were*—but wherein was a mere servant distinguished from an intimate friend? But his disciples Jesus called his friends, and treated them as such—wherein?

16 What, that they might not be elated with the preference shown them, did Jesus say his disciples had not done? On the contrary, what had Jesus done? But had they not chosen Jesus? ANS. Jesus does not mean that they were

willing that he should be their Lord and Master; but that the choice originated with him, and that their choosing him was in consequence of his having first chosen them. And to what did Jesus choose and ordain his apostles? To what did Jesus refer, in their going and bringing forth fruit? ANS. *To their preaching, at his command, the gospel to all nations, and to the success which should attend their preaching.* Nor would this success be temporary, or only for a time—for what did Jesus say of the fruit which should arise from their exertions? And as this was a great work, in which they would feel their weakness, and inability of themselves to insure success—what kind provision had Jesus made for them?

17 And again, amidst their various trials and difficulties and persecutions—what important command does Jesus enjoin on them?

18 What would be the feeling of the world, or worldly people, towards the disciples? Nor need they wonder at this—why?

19 But if the disciples were worldly-minded, and were guilty of the sinful practices of the world—how would the world feel towards them? And why do the *world hate the* disciples of Christ? *What is the meaning* of being not *of the world?* ANS. *It is to disapprove of every unholy principle to deny ourselves every sinful indulgence; and in every thing to be influenced by the motives and direction contained in the Bible.*

20 What saying of our Lord's would the disciples have occasion to remember? In two particulars the disciples might expect a treatment from the world similar to what Christ received—in what?

21 And for whose sake would the world persecute the disciples? That is, because they belonged to Christ—but how may this opposition to Christ and his disciples be accounted for?

22 And what greatly aggravated the sin of the Jews? But since Christ came among them, and afforded them such undeniable evidence of his being the Messiah—what predicament were they in?

23 And what is true of all who hated Jesus Christ?

24 And comparatively speaking, what would have been their character, if Christ had not done such wonderful works among them? But now, since he had thus displayed his glory and the glory of his Father—what was true of them?

25 And they had no excuse whatever—for in their hatred of Christ, what awful scripture did they fulfil?

26 Having told the disciples what they might expect from the world, our Lord proceeded to comfort them—of whose coming did he speak? From whom would the

Comforter proceed? At whose intercession? And when the Comforter, or the Spirit of Truth, came, what would he do?

27 And who besides would testify of Jesus? And how had they been qualified for this work?

And though we have not, like the disciples, been with Jesus, from the beginning, yet we are acquainted with his history from the beginning; with the purity of his doctrine, the holiness of his character, and the strength of his love to God and man: then is it not *our* duty also to bear witness of him? And *how* should we bear witness of Jesus? Ans, *Not only in talking to others of his glory, his greatness, his goodness, and his love; but also by showing in our own lives that he is indeed a Redeemer from the love and bondage of sin.*

CHAP. XVI.

1 JESUS had been conversing with his disciples on the trials which awaited them, and the supports they should receive — with what particular end in view did he converse with them on these subjects?

2 That is, that they should not be surprised and perplexed at the treatment they would receive— what would be the conduct of the *ungodly Jews towards them*? And *even if any proceeded to kill them, what false opinion* would they entertain?

3 And how might such strange conduct as that be accounted for?

4 Why did Jesus inform his disciples of all this beforehand? Why —what would be the good of such a remembrance? Ans. *It would not only prevent their being surprised and perplexed; but would convince them that, however painful their sufferings were, they would answer some wise end; since otherwise, he who predicted and foresaw them, and who was their friend, would certainly have prevented them.* Jesus did not converse with his disciples on these subjects at the beginning of his ministry—why not?

5 And now Jesus was about to leave them—yet, though they knew this, what natural inquiry did they not make?

6 What effect did the communications of Jesus produce in the hearts of the disciples?

7 And this was the more to be regretted; because the knowledge of whither Jesus was going was so greatly calculated to moderate their grief—still, though it grieved them so, what did Jesus candidly do? And it was expedient, or desirable, that Jesus should leave them —why?

8 And when the Comforter, or Holy Spirit, came, concerning what would he reprove the world?

9 Wherein would the world be convinced, or convicted, of sin?

10 Wherein would the world

convinced of the righteousness, or justice, of Christ's pretensions?

11 And what proof would be furnished that the judgments which Jesus predicted would come upon them? And how would all this be made manifest by the Spirit? ANS. *In the miraculous powers with which the apostles were furnished, and in the success which accompanied their preaching, both which would plainly prove that Jesus Christ was truly what he professed to be.*

12 There were many more things which were desirable for the disciples to know—then why did not Jesus communicate them?

13 Then who would communicate to the disciples, those truths which, on account of their present weakness and imperfection, Jesus declined doing? True; for his mission was not to communicate a new revelation—but what would he do?

14 With what object would the Spirit come into the world? And whose message would he communicate to men?

15 But the Spirit would reveal the things of *God*, the Father—then what propriety was there in Jesus saying that the Spirit would communicate to men the things *that were his?* Was there any *particular time* when the influences *of the Spirit* were communicated to *the disciples* in a sudden and remarkable manner? ANS. *Yes, on the day of Pentecost, after which their views were very much enlightened and enlarged, and their characters exceedingly strengthened and confirmed.* Have the verses just read any reference besides this? ANS. *They probably are intended to intimate that the writings of the inspired disciples and other apostles should contain a fuller and more comprehensive view of the greatness of our Saviour's nature, and the design of his incarnation and death, than he had thought it right to give during his personal ministry.* But did not our Saviour come for the very purposes of teaching and establishing his religion? ANS. *Yes, and he did so by the ministry of his servants: but God usually performs all his works by gradual means.*

16 In the 16th verse, Jesus makes two opposite declarations—what is the first? And what is the second? And what reason did Jesus give, why, after a little time, they *should* see him?

17 Not understanding Jesus, what did the disciples inquire, among themselves?

18 And after considering and reconsidering, to what conclusion were they compelled to come?

19 That is, they could not tell the meaning; and yet it seems they did not ask Jesus, partly perhaps because they did not like to acknowledge their ignorance to him—for how is his question to them, in the 19th verse, accounted for? The

is, he knew *without their telling him*—then what did he inquire?

20 Then, without fully explaining his meaning, what painful intelligence did he communicate? But how, at the same time, would the ungodly world feel! But though the disciples would be sorrowful, (as well they might when Jesus was crucified, dead, and buried,)—yet what happier tidings did Jesus communicate?

21 And the sorrow and joy of the disciples are compared to the pains which mothers feel at the birth of their children, and the joy which they feel afterwards—what is it occasions their joy?

22 Thus now the disciples were sorrowful, and by and by they would be still more so; but Jesus would return again—and then how would they feel? And what would make this even more delightful? To what did all this refer? Ans. *Within a little while, the disciples would be called to mourn on account of their Lord's death, but shortly after, they would rejoice in his resurrection and ascension to glory, and that joy would continue.*

23 And then they would not ask Jesus any thing, because the Holy Spirit would instruct them—but to whom were they to express their *desires? And in whose* name were *they to present their* petitions? *And what would* be the certain *result of such prayer?*

24 What had the disciples not done hitherto? That is, they had not, (nor would they till they were enlightened by the Spirit) been accustomed to regard Jesus as the Mediator between God and man—but what, if they asked in this way, would be the effect? And what end would be accomplished in thus praying to God in the name of Jesus?

25 How had Jesus hitherto conversed with the disciples? Or, in a figurative and comparatively obscure manner—but henceforth how would Jesus instruct them?

26 And when they should pray in Christ's name—what then?

27 That is, Jesus did not mention that *only*, as an encouragement: but there was something else, besides *his* intercession, to encourage them—for who also loved them? And why did the Father love them?

28 Whence did Jesus come? Whither did he come? Whence was he going? To whom was he going?

29 Hearing this, what did the disciples say?

30 And of what did they feel sure? And what did not Jesus need? That is, he knew their doubts and questions before they stated them—and therefore what did the disciples believe?

31 Then what did Jesus ask them?

32 And what distressing event did Jesus say was just at hand

And yet, even when his disciples forsook him, Jesus was not alone —who was with him?

33 That the disciples, amidst all their trials, might enjoy peace of mind—what had Jesus done? For what must they certainly expect in the world? Yet they might be of good cheer—why?

CHAP. XVII.

1 HAVING concluded his farewel discourse to his disciples—to whom, in this chapter, does Jesus address himself? What fact, in the 1st verse, does Jesus solemnly declare, in addressing his Father? To what hour do you suppose he referred? And what was the first petition he presented on this occasion? Besides receiving his Son to eternal glory, in what respects, connected with the solemn period of his sufferings, did the Father answer this prayer? ANS. *In sending an angel to comfort him, in Gethsemane; in the terror of the men who came to apprehend him; in his cure of Malchus's ear; in the conversion of the penitent thief; in the supernatural darkness; in the rending of the rocks, and the veil of the temple: in the resurrection of some of the saints: and afterwards in his own resurrection and ascension to glory.* And thus supported and sanctioned—what did the Son do, in reference to his Father?

2 What power had the Father given the Son?

3 And what is life (or being) eternal?

4 What had Jesus already done with respect to the Father? In what work had he accomplished? What work do you suppose is referred to?

5 And having accomplished the great work of the salvation of sinners, Jesus prayed to be glorified with God, or in his immediate presence—with what kind of glory? What does this plainly imply? ANS. *That Jesus Christ as man, in glory, with the Father, before the world was created.*

6 What had Jesus done with reference to the apostles? How did the apostles, and in fact all Christians, here described? What property were they? And to whom did the Father entrust them? What was the reason of all this?

7 With what had the apostles been made acquainted?

8 By whom was this knowledge communicated to them? And what state of mind did they now enjoy when these words were communicated? Therefore what did they know and believe?

9 How, in the 9th verse, does Jesus manifest his love to his apostles? For whom did Jesus pray on this occasion? For whom alone did he pray? And why did Jesus pray for them?

10 What Jesus says

verse, proves a complete union of interests between him and the Father—what is it?

11 Then what did Jesus say of himself? But what, of his disciples? And as Jesus did not continue in the world, whither did he go? And, as the disciples continued in the world, exposed to trials, snares, and persecution—what prayer did Jesus present in their behalf?

12 What did Jesus do, while he was with the disciples? And only one was lost — what is he here called? Can you tell me his name? In the death of Judas, we are here told, a scripture was fulfilled: look at the 16th verse of the 1st chapter of the Acts, and tell me—by whom was that scripture written? Now look at the 20th verse of the same chapter, and tell me—what was the scripture thus fulfilled?

13 Now return to the chapter we have been reading—in the 13th verse, what did Jesus state, as his purpose? With what object in view did Jesus converse with his disciples?

14 What, in particular, had Jesus communicated to them? What feeling had the world manifested towards the disciples? And why did the world hate them?

15 For what, on behalf of his *disciples, did Jesus* not pray? But *for what did he pray?*

16 What, in the 16th verse, did Jesus say of his disciples?

17 And what blessing did he implore for them? What did Jesus mean by the expression "*thy truth*"?

18 In the 18th verse, what resemblance does Jesus mention, as existing between himself and his disciples?

19 For whose sakes did Jesus sanctify himself, or consecrate himself to his great work? And with what object in view, as respected them?

20 Jesus did not pray for his immediate disciples only—but for whom also?

21 And what blessing did Jesus implore on their behalf? What advantage would result from such a union?

22 The Father had given to Jesus as the Mediator, the glory of accomplishing the work of salvation —to whom, in an inferior sense, had Christ communicated this glory? And what important blessing is the result of this?

23 How is this complete union expressed? And what would be the result of this union?

24 Though Jesus did not pray that his disciples might *now* be taken out of the world—what did he desire for them, and indeed for *all* Christians? Why, among other reasons, does Jesus wish his disciples to be with him? To what glory did Jesus here refer?

25 What, in the 25th verse, does Jesus testify of the world? But what did Jesus testify of himself! And what did he testify of his disciples?

26 What had Jesus declared to the disciples? That is, his *character*—and what would Jesus continue to do? Why had Jesus declared, and why would he declare to his disciples, the name, or character, of God?

And in the hope of inducing *you* to love God, and that *you* may be included in his love, *we* declare to *you*, the character of God as revealed in his word. "God is love;" and "so loved the world, that whosoever will believe on him shall not perish, but have everlasting life."

CHAP. XVIII.

1 WHAT words are referred to, in the 1st verse? Having delivered to his disciples his farewel instructions, and committed them to God in prayer, whither did Jesus go, with them?

2 Who, besides the eleven disciples, was familiar with the place? How came Judas to know the place so well?

3 Since Judas was last in company with Jesus and his disciples, *what had he obtained*? From whom *had he obtained* these soldiers? *Whither did these* soldiers accompany *Judas*? What did they bring *with them*?

4 And Jesus went to meet them—what reason is given for this? How did Jesus address them?

5 What reply did they make? And what did Jesus at once acknowledge? Who in particular is marked out, as being with them?

6 As soon as Jesus had acknowledged that he was the person sought for—what are we told of the soldiers, who came to apprehend him?

7 Then what question did Jesus repeat? And what did they reply?

8 Then what did Jesus remind them he had already done? And what petition did he present on behalf of some who were present? And who were these?

9 In this tenderness manifested by Jesus towards his disciples, what scripture was fulfilled?

10 What did Peter do, when he saw the soldiers were about to apprehend his Lord? What was the name of the high priest's servant?

11 The conduct of Peter was rash, though it displayed his affection and fidelity—yet what did Jesus desire him to do? What reason did Jesus assign why he did not wish to resist the soldiers?

12 Then what did the soldiers do?

13 And to whom did they first conduct Jesus? Who was Annas? And what was Caiphas? Who are we to understand by Caiaphas being the high-priest that was Anns. By the original law, ev

l be high-priest at one time, and office was for life: but after the had fallen under the power of Romans, great liberties were taken the office, and the probability is Annas and Caiphas officiated urns.

4 How, in the 14th verse, does n describe Caiphas? Where he account of this advice of phas?

5 Annas having dismissed m, and sent him to Caiphas— followed Jesus? The other iple, probably, was not one of eleven—for to whom was he known? And, in consequence his intimacy, what did he take liberty of doing?

6 But being an entire stran- what did Peter do? Finding er did not follow, what did that er disciple do?

7 Peter followed Jesus, no bt, from affection; but it would e been better for him if he had embered the warning he had —for what did the woman, who the door-keeper, ask Peter? l what did Peter answer?

8 Who were in the same room h Peter? And the night being l, what had they done? And it did Peter do?

9 Now the history returns in to Jesus—on what subjects Caiphas question him?

0 *Caiphas need not* have asked *for information* on these points—for what, in reply, did Jesus tell Caiphas?

21 And then, very naturally, to whom did Jesus refer him?

22 On hearing this, what did one of the officers do? And what did he say to Jesus?

23 What reply did Jesus make? From this let us learn a lesson of *meekness*,—how does Peter, who witnessed it, describe our Lord's conduct on this occasion? ANS. (1 Peter ii. 23.)

24 What, in the 24th verse, are we informed had been done some little time before?

25 And now also we are reminded of what we before read, concerning Peter—what is it? And what did some with whom he stood, warming himself, ask Peter? And a second time, what did Peter do?

26 Then one of the high-priest's servants addressed him — whose kinsman, or relation, was he? And what did he say to Peter?

27 Peter would now remember, doubtless, what he had *done* in the garden; and we hope it was a dread of being delivered up to justice for that rash act, rather than a dread of persecution for belonging to Jesus, that induced him to repeat his former conduct—what conduct? And when Peter had denied all connexion with Jesus the third time, what immediately followed?

28 And then, as we are told by

Matthew, Peter went out and wept bitterly: but now the history returns again to Jesus—after the examination at the house of Caiphas, whither was Jesus taken? But the hypocritical Jews, who were famous for what is called straining at a gnat, and swallowing a camel, would not enter the judgment-hall—why not?

29 The judgment-hall was part of Pilate's palace—who was Pilate? To accommodate the scruples of the Jews, in objecting to enter this Roman court during the feast of the passover—what did Pilate do? And what did he ask them?

30 At a loss what accusation to bring against Jesus — on what ground did they wish Pilate to believe that he was a malefactor?

31 Perceiving that the affair related to something among themselves, unconnected with civil, or state affairs—what did Pilate recommend the Jews to do with Jesus? Fearing that they could not thus accomplish their purpose —of what did they remind Pilate?

32 And so, rather than be defeated, they even publicly plead what was a badge of their subjection to a foreign power—but why was the permission of Pilate overruled by God? This saying of Jesus is recorded by Matthew—(Chap. xx. 18, 19.)—Read the *verses.*

33 Finding the Jews continued desirous that the affair should be submitted to him, what did Pilate do? And sending for Jesus, what question did he ask him?

34 How did Jesus answer this question?

35 At this Pilate felt hurt, and intimated that it was no concern of his—what did he assert, in the form of a question? And how did Pilate account for his interference? Then what did he ask Jesus?

36 Silently allowing that he *was* a king—what did Jesus assert of the nature of his kingdom? If his kingdom had been a temporal kingdom, what would his followers have done?

37 What again did Pilate ask Jesus? And what did Jesus admit? Or, as we should express it, 'Thou sayest I am what I really am, a king.'—for what end was Jesus born? And for what purpose did he come into the world? And who would hear his voice, or receive his instructions?

38 In the 38th verse, what important question did Pilate ask Jesus? But, without waiting for a reply, what did he do? And what did he say to the Jews?

39 And to give them an opportunity of releasing Jesus, without compromising their honour — of what annual custom did Pilate remind the Jews? And in compliance with this custom, what did Pilate propose?

40 But they were clamorous against this—whom did they prefer? And what was the character of Barabbas?

CHAP. XIX.

1 FINDING that the Jews were clamorous against releasing Jesus, and wishing, possibly, to excite their pity—what, by Pilate's consent, was done to Jesus?

2 And they made a crown for him—of what kind? And with what did they clothe Jesus?

3 Matthew calls it a *scarlet* robe: the fact is, it was a *reddish purple* —having thus arrayed Jesus, what, in derision, did they call him? And what further indignity did they offer him?

4 Why did Pilate allow this and then dismiss Jesus, instead of detaining him for execution?

5 Pilate, then, ought not to have consented to *any* punishment—but, perhaps to convey an idea of the improbability of Jesus being a rival to Cæsar, what did Pilate say?

6 The priests and Jewish officers, however, were bent on the *death* of Jesus—therefore, on seeing him, what did they say? Pilate was determined that if Jesus was crucified, it should not be by *his* decision—why not? And for that *reason he ought not* even to have *consented to what he* did—what?

7 *The Jews* reminded Pilate of *one of their laws,* concerning blasphemy—how did they say this law affected Jesus? Why?

8 When Pilate heard that, how did he feel?

9 And he returned to the judgment-hall—and there what did he ask Jesus? On hearing that question, what are we told of Jesus?

10 On Jesus remaining silent, Pilate expressed his surprise—and of what did he remind Jesus?

11 Pilate, having acknowledged that he could find no fault in Jesus, ought not to have boasted of his power to crucify him, but rather to have availed himself of his power to release him—but what does Jesus tell Pilate, concerning his power as a magistrate, or governor? And Jesus being the Messiah, what does he say of the sin of Caiphas, who delivered him up to Pilate?

12 From that time, what did Pilate do? Then of what did the Jews remind Pilate? Why would Pilate's releasing Jesus be treachery against Cæsar?

13 Hearing that, and feeling perplexed, what did Pilate do?

14 *Gabbatha* means *a high place* —at what time did all this take place? Anxious to make one effort more to save the life of Jesus, and to convince the Jews how little there could be to fear from him—what, did Pilate say of him

15 But what did they persist saying? Then again Pilat

monstrates—how? And to serve their present purpose, they even boast of their slavery—what did they say, in reply to Pilate's remonstrance?

16 Finding all remonstrance useless, what at last did Pilate do? Then what did the Jews do?

17 According to a usual custom, what did they compel Jesus to do? Whither did they conduct him?

18 Arrived at the place, what did the Jews do? Can you tell me the characters of the two who were crucified with Jesus?

19 At crucifixions, it was customary to fix to the cross, the crime with which the malefactor was charged—what writing was fixed to the cross on which Jesus was crucified?

20 This was read by multitudes—how is this accounted for? In how many and in what languages was it written?

21 The priests objected to the writing—how did they wish Pilate to alter it?

22 In reply to this, what did Pilate say?

23 What, in the 23d verse, are we told of the soldiers? How is the coat described?

24 Therefore what were the *soldiers unwilling* to do? Then *what did they* propose to do? *And by this* arrangement of the *soldiers, what scripture* was fulfilled?

25 Who, are we informed, stood near the cross?

26 Whom, besides his mother, did Jesus notice, as standing by the cross? That disciple was John—seeing him, what did Jesus say to his mother?

27 And what did Jesus say to John? Thus, amidst his sufferings, Jesus was tenderly careful of his mother--and what was the result of this! What should this teach us? Ans. *It should teach us fortitude under our own sufferings, and active benevolence to relieve the sufferings of others.*

28 After this, what did Jesus say to the bystanders? And why did he say this?

29 What happened to be near? What did the people do with the vinegar?

30 After Jesus had received the vinegar, what did he say? And what then?

31 Then what did the Jews beseech Pilate might be done? That is, the legs of the persons crucified—but why did they desire this?

32 Then, in compliance with their wishes, what did the soldiers do?

33 But when they came to Jesus, what did they perceive? And perceiving that, what did they not do?

34 But what did one of them do, with a spear? And what was the consequence?

35 In the 35th verse, John speaks of himself—how? And why did John bear record of this?

36 And what providential reason was there why the soldiers did not break the legs of Jesus, as they had broken those of the two persons crucified with him?

37 And what scripture was fulfilled by one of them piercing the side of Jesus?

38 After this, who went to beg a favour of Pilate? Who was Joseph of Arimathea? What did he ask Pilate's permission to do? And what success did he meet with? Then what did he do?

39 And who else came? Who was Nicodemus? What did Nicodemus bring?

40 And what did Joseph and Nicodemus do with the body of Jesus?

41 What was there, near the place where Jesus was crucified? And what, in that garden?

42 There therefore they laid Jesus, for the present, it being so near —but why were they in such haste?

CHAP. XX.

1 EARLY on the first day of the week, Mary Magdalene came to the sepulchre, wherein Jesus had been buried just before the Jewish Sabbath—what, on coming, did she notice?

2 Surprised, she ran back to two of the disciples—what were their names? And what did Mary tell these disciples?

3 *So she supposed*—hearing this, *what did Peter* and John do?

4 Which came to the sepulchre first?

5 Stooping down, what did John see? And what did he not do?

6 Then came Peter—what did he do? And what did he see?

7 And what did Peter observe, respecting the napkin which had been wrapped about the head of Jesus?

8 Who then entered the sepulchre? And what was the effect?

9 His belief in the resurrection seemed to arise from seeing the grave-clothes lie in order—but of what were the disciples ignorant?

10 Having examined the sepulchre, and made their observations, what did the disciples do?

11 But Mary continued behind, weeping—and as she wept, what did she do?

12 And what did she see in the sepulchre? In what parts of the sepulchre were the angels sitting?

13 And, addressing themselves to Mary, what did they ask her? And what answer did Mary make?

14 And turning round, whom did Mary see? And yet she continued weeping—why?

15 Then Jesus asked her two questions—what are they? Whom did Mary suppose Jesus was? And what did she say to him?

16 At first, probably, Jesus did not speak in his usual tone—but what, in the 16th verse, did he say? And this one word, expressed

in a manner with which Mary was familiar, convinced her at once who he was—for what, turning towards him, did she instantly reply? What is the meaning of Rabboni?

17 In her joy, Mary would feel inclined to embrace Jesus—but what does Jesus desire? Why did Jesus desire her not to touch him? And he directed her to go to the disciples—and what message was she to take?

18 In obedience to his directions, what did Mary do?

19 What day of the week was this? In the evening of this day, the disciples were met together—and what is noticed, respecting their place of meeting? Why were the doors shut? And here, though the doors were shut, Jesus came to them—how did he address them?

20 And to convince them who he was, what did Jesus do? Then how did the disciples feel?

21 Then again, what blessing did Jesus pronounce upon them? And what did he say, respecting their future ministry?

22 And when Jesus had said this, what did he do and say?

23 And with what authority did Jesus invest his apostles?

24 Which of the disciples was *absent on this occasion?*

25 When the other disciples saw *Thomas, what did* they tell him? *But what did Thomas* say, in reply?

26 Some days after, the disciples met again—and who, on this occasion, is stated to be present? The doors were shut at this time also—yet who came and joined the little company? And how did he salute them?

27 And what did Jesus desire Thomas to do? And what exhortation did Jesus give Thomas, as to the state of his mind?

28 And Thomas was at once convinced—what did he say?

29 Nor does Jesus object to be so addressed—what did he remind Thomas was the occasion of his belief? And this was intended perhaps to convey a reproof, for not having believed on the evidence of his fellow-disciples—but what does Jesus say of those who believe without the evidence of their senses?

30 These must have been very interesting meetings, even if nothing had passed but what is here related—but what are we told, in the 30th verse?

31 To produce what principle were those things written which are written? And to insure what ultimate blessing?

CHAP. XXI.

1 AFTER having occasionally appeared to the disciples, since his resurrection—where do we read, in this chapter, that Jesus appeared to them?

2 And who were present at it?

interview? What were the *names* of the sons of Zebedee?

3 What did Peter propose to do? And what did the others say? And they immediately went—but what success had they?

4 When morning came, whom did the disciples see ashore? Yet of what were they ignorant?

5 And Jesus addressed them—what did he inquire? And what answer did they make?

6 Then what did Jesus direct the disciples to do? And of what did he assure them? They did as he recommended—with what success?

7 Of what did this convince John? To whom did John communicate his opinion? When Peter heard that, what did he do?

8 And swam ashore—how did the other disciples go ashore? How far were they from shore? Or, about a hundred yards, a cubit being rather more than half a yard—what did the disciples bring ashore with them?

9 On reaching the land, what did they find already prepared?

10 Yet what did Jesus desire them to do?

11 Then Peter went and assisted them—how many fishes were there in the net? Yet, contrary to reasonable expectation, what was not done?

12 *Having secured* the net and *its contents, what did* Jesus invite the disciples to do? And what did they not venture to ask Jesus? Why?

13 But, uniting with them in the most friendly manner, what did Jesus do?

14 And what does John observe, concerning this interview between Jesus and his disciples?

15—17 After dinner, what question did Jesus ask Peter? Why did Jesus ask this question? ANS. *Because on a former occasion, Peter had boasted "Though all men forsake thee yet will not I."* How many times did Jesus inquire of Peter if he loved him? How did Peter feel when the question was asked the third time? And why? ANS. *Because the repetition of the question seemed to imply doubt in the mind of Jesus: perhaps also because the third time reminded him of his having three times denied his Lord.* What answer did Peter return to these questions? In answering the question the third time, what, separate from the immediate subject of inquiry, did Peter say Jesus knew? Peter having declared his attachment to Jesus, Jesus reinstated him in his office—what directions did he give him? Peter afterwards gave a similar charge to Christian ministers in general—(1 Peter v. 2, 3.)—Read the passage.

18 In the 18th verse, what did Jesus remind Peter he had done?

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MDCCCXXVII.

[Entered at Stationers' Hall.]

FULLER, PRINTER, BRISTOL.

QUESTIONS, &c.

ON

THE ACTS OF THE APOSTLES.

CHAP. I.

1 THE Writer of this Book wrote one of the Gospels, which he here calls "The former treatise" —which Gospel was it? To whom were both the Books addressed? Who was Theophilus? ANS. *Probably, a pious nobleman: the title given to him in the Gospel is the same as that which is given, by Tertullus the orator, to Felix, in the 24th chapter of this history; which shows that Theophilus was a person of rank.* What was the subject of the former treatise addressed to Theophilus?

2 To what time did that history extend? The day in which *who* was taken up? And taken up whither? What had Jesus done before his ascension? By what influence had Jesus done this?

3 To whom did Jesus show himself after his passion? What is meant by our Saviour's *passion?* How was the appearance of Jesus to his disciples known to be real? What is the meaning of *infallible?* *For how long a period,* after his *death, did Jesus* occasionally appear to his disciples? Of what did he converse with them?

4 What, at the last of these interviews, did Jesus command his disciples not to do? But what were they to do? Concerning that promise, what did Jesus remind them?

5 What kind of baptism was John's? But with what kind of baptism did Jesus say his disciples should be baptized? And where would this take place?

6 At present, however, the disciples thought more of a temporal, than of a spiritual kingdom;—and what question did they ask Jesus? What did they mean, think you, by *restoring* the kingdom to Israel?

7 But Jesus would not satisfy improper curiosity—therefore what reply did he make?

8 But what greater blessing did he promise them? And what honourable character should they sustain? Where would they be witnesses for Jesus? Find in the map those places which are named.*

9 What took place while Jesus was conversing with his disciples?

* *This* direction should be given in all similar cases.

10 While they continued looking upward, who appeared to them?

11 Or, *angels* in the appearance of men—what question did they ask the disciples? And what important information did they communicate? When, and for what purpose, will Jesus come again?

12 On receiving this communication, whither did the disciples go? Where were they, at the time? Can you remember near what *town*, on this mount? How far were they from Jerusalem? And what distance was that? ANS. *A Sabbath-day's journey, in the time of Moses, was the distance between any part of the camp and the ark, which would vary, from a mile to nearly two miles. Bethany, the place near which Jesus ascended, was nearly two miles from Jerusalem.*

13 Whither, in Jerusalem, did the Apostles go? And there they continued—what were their names?

14 While the Apostles were at Jerusalem, how did they employ their time? Among others, who were with them? What women? ANS. *Those who followed Jesus from Galilee, and supplied his temporal wants.*

15 It is pleasing to find that our Lord's brethren, or relations, who *were once his* enemies, are now *become disciples*—how many disciples were assembled together at *this time?* And one stood up to address the rest—who?

16 Peter began his address by noticing the fulfilment of a scripture—by whom was the scripture written? Under whose influence did David write it? What was the scripture? ANS. "*Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me.*" Doubtless, David referred to one of his own friends—but to whom, in later times, might this scripture be applied? In what had Judas acted treacherously?

17 Yet with whom was he numbered, as one of their company? And this greatly increased his guilt—as one of the twelve, what honour had been conferred upon him?

18 What is the money which Judas had obtained from the chief priests, here called? What did Judas do with this money? But did not Judas return the thirty pieces of silver to the chief priests? ANS. *Yes he did, and they bought the field; but as the money with which they bought it belonged to Judas, the purchase is described as his.* And in this field Judas put an end to his life—how? But Matthew informs us that he hanged himself—how are these different accounts to be reconciled? ANS. *Though there* is a difference in the two accounts, there is no contradiction: he probably fell down as described here, from the tree on which he had hanged himself.

19 And this awful end of Judas was well known—to whom? And therefore by what name did they call the field? And what is the meaning of *Aceldema*? But if these circumstances were so well known, why were they introduced here? ANS. *The 19th verse did not form a part of Peter's address; but was added by Luke, for the information of those who might read his history.* What, respecting Luke, does this verse prove? ANS. *That he was a Gentile; for had he been a Jew, he would not have said, "In* THEIR *proper tongue;" but "In* OUR *proper tongue."*

20 What is written in the Psalms, of David's unfaithful friends, which might also be applied to Judas?

21 Peter applied this to Judas, and proposed to fill up the vacancy thus occasioned in the apostleship —from among whom did he propose to choose a successor?

22 For what purpose was one of these to be ordained? Of *whose* resurrection?

23 How many did the disciples name, from whom to choose one? What were their names?

24 What did the disciples do, before they decided which of these two should be appointed? For what did they pray? What scripture affords encouragement to seek the Divine guidance? ANS. *One of the Proverbs of Solomon:* "*Acknowledge him in all thy ways, and he shall direct thy steps.*"

25 What was to be the office of the disciple who should be chosen? How was the vacancy occasioned? What was the end of the sin of Judas? What is meant by "his own place"? ANS. *The future residence of the wicked: it is called* HIS OWN *place, because he deserved it, as the proper wages of his sin.*

26 Having sought Divine direction, what did the Apostles do? And who was chosen? How was this ceremony performed? ANS. *Grotius, a learned commentator, informs us, that there were two urns, into one of which were put the names of the two disciples, and into the other, two slips of paper, the one a blank and the other containing the word "Apostle;" and that in drawing these, the word "Apostle" was taken out of one urn, at the same time as the word "Matthias" was taken out of the other, and therefore Matthias was chosen.* From that time, what office did Matthias hold?

CHAP. II.

1 OF what feast do we read, in the 1st verse of this chapter? What was the feast of Pentecost? ANS. *An annual feast of the Jews, instituted in remembrance of the giving of the law on Mount Sinai: the word* PENTECOST *means* THE FIFTIETH DAY; and the feast was observed annually, on the fiftieth day from the Passover, which was also the fiftieth day from the resurrection of

from the dead. By what other name was this feast called? ANS. *The feast of harvest: being the time of presenting the first-fruits of the harvest; and on this occasion, the first-fruits of the gospel harvest were presented.* What are we told of the disciples, on this occasion?

2 And this was the first day of the week—the disciples being assembled together, what suddenly did they hear? How far did the sound extend?

3 Then what did the disciples see? What were they intended to represent? ANS. *The energy and efficacy of the Holy Spirit: this also was the fulfilment of John's prediction, concerning the baptism of the Holy Ghost and of fire.* On whom did these tongues rest?

4 Consequently, what are we told of the disciples present? Being thus influenced by the Holy Spirit, what did the disciples begin to do?

5 Who were at this time residing in Jerusalem? How may this be accounted for? ANS. *The feast of Pentecost was one of the three annual feasts at which all the male Jews were required to come up to Jerusalem.*

6 When what had just occurred was known to the multitudes, what *did they do?* When they were *come together,* what did they hear? *Heard whom?*

7 *And they* were amazed—at *what?*

8 The speakers being Galileans, what were their hearers at a loss to account for?

9—11 Of what countries were many of the persons who were present?

9 Who were the Parthians? ANS. *The inhabitants of Parthia, a country about 600 miles north-east of Palestine.* Who were the Medes? ANS. *The inhabitants of Media, a country south of Parthia.* Who were the Elamites? ANS. *The inhabitants of Persia, or Elam, still farther south.* Where was Mesopotamia? ANS. *About 200 miles west of Media.* In what country was Judea? Where was Cappadocia? ANS. *In Asia Minor, about 300 miles north of Palestine.* Where was Pontus? ANS. *In Asia Minor, adjoining to Cappadocia on the north.* Where is Asia? ANS. *Asia is that quarter of the world between Europe and Africa: but, in the New Testament, it is always confined to that part of it which lies between the Euxine Sea, and the Mediterranean; and sometimes even to the country around Ephesus, about 430 miles north-west of Palestine.*

10 Where was Phrygia? ANS. *In Asia Minor, west of Cappadocia.* Where was Pamphylia? ANS. *About 200 miles south of Phrygia.* Where was Egypt? ANS. *South-west of Palestine.* Where was Libya? ANS. In Africa, south of the Mediterranean sea. Where was Cyrene? ANS. In the north-west

Libya. Where was Rome? ANS. *Rome was the capital, or chief city of Italy, a country north-west of the Mediterranean sea.* Who are meant by proselytes? ANS. *A proselyte is a person brought over to a new opinion: these proselytes were Gentiles who had been converted to the Jewish religion by means of the Jews resident at Rome.*

11 Who were the Cretes? ANS. *The inhabitants of Crete, an island in the Mediterranean sea.* Who were the Arabians? ANS. *The inhabitants of Arabia, a country east and south-east of Palestine.* And though the hearers of the Apostles were from such distant and different countries, yet what did they all notice in the Apostles? On what subjects did the Apostles speak?

12 And this circumstance occasioned two feelings—what was one? And what was another? How did they express their doubts?

13 What spirit did some others manifest? In this spirit what did they say of the Apostles?

14 Who vindicated them from this unfounded charge? To whom especially did Peter appeal?

15 Of what did he remind them, to show the improbability of himself and his companions being intoxicated?

16 Having denied and refuted *the accusation,* Peter proceeds to *explain the mystery,* and refers to *a prophecy—who* was the prophet? And when did he deliver this prophecy? ANS. *About 750 years before its accomplishment.*

17—21 This prophecy is contained in the 17th and four following verses—read it.

17 When was this prophecy to be fulfilled? But the out-pouring of the Spirit took place nearly 1800 years ago—then in what sense can that event be said to come to pass in *the last days?* ANS. *"The last days," was an expression commonly used to signify the days of the Messiah, in distinction from the days of the prophets; and some persons are of opinion that the expression is to be understood as used in immediate connexion with the approaching destruction of Jerusalem.*

19, 20 What terrible signs would precede the destruction of Jerusalem?

21 This destruction, terrible as it was, would not be total; some would be saved from it—who? And this is true, in reference to another event, the destruction of the world, at the general judgment—but what is calling on the name of the Lord? ANS. *Not a mere repetition of words, as many, when alarmed, say, "Lord, have mercy on us;" but sincere devotion to Jesus Christ and his cause.*

22 Then, concerning whom did Peter address the Jews? Why Jesus called Jesus of Nazaret What does Peter say of Je

How did God show his approbation of Jesus? Among whom were these miracles, signs, and wonders wrought?

23 By whose design and foreknowledge was Jesus delivered to death? Then were not his enemies excusable in what they did? Ans. *By no means: since they were influenced, not by a desire to accomplish the will of God, but by hatred to Jesus.* In agreement with this, of what did Peter accuse them in the crucifixion of Jesus?

24 How were their designs frustrated?

25—28 Who predicted this event? Who was David? The prediction is in the 16th Psalm—read it, as it is quoted by Peter.

25 Concerning *whom* did David speak? And what is Jesus represented as saying?

26 How was Jesus affected by his Father's approbation and support?

27 What is meant by "hell," in the 27th verse? Ans. *Not the future residence of the wicked; but the unseen world.* Of what could Jesus remind his Father he would not do, respecting his body?

28 On the contrary, what is Jesus represented as saying, at the *beginning* of the 28th verse? And *to what does this* refer? Ans. To *his resurrection from the dead.* And *what glorious* prospect had Jesus *before him?*

29 Then Peter proves that what David said in the 16th Psalm, could not apply to himself—why not?

30 Then in what character did he write this passage? What were prophets? What did David know, concerning the Messiah?

31 Knowing all this more than 1000 years before it took place, of what did David speak, in the 16th Psalm?

32 In the 32d verse of this chapter, what does Peter state, as a positive fact? And what justified him, in speaking so positively?

33 Where did Peter say Jesus then was? What had he received of the Father? And what was the glorious consequence?

34 Then what did Peter say of David, to show that what he wrote could not relate to himself? That is, his *body* had not risen from the grave, as described in the Psalm before mentioned—but whom did David say God directed to sit on his right hand?

35 Until what is accomplished? To what is this an allusion? Ans. *To the practice of conquerors, who, in this manner, triumphed over their captives.*

36 Taking all these things into consideration, to what conclusion were the Jews to come?

37 That is, that Jesus, whom they crucified, was the Messiah, whom they were taught to expect —on hearing this, what effect was produced on the people? And wh

consequently, did they say to Peter and his fellow-apostles?

38 What directions did Peter give them? And what promise did he add?

39 This promise of the influences of the Holy Spirit was not made to the present assembly only—but also to whom? Nor was it confined to them and their descendants—to whom besides would it extend? What is the meaning of "all that are afar off"? Ans. *The inhabitants of distant nations, both Jews and Gentiles; though, as Peter was not yet aware of the designs of God towards the Gentiles, the probability is, that* HE *meant only the Jews who were dispersed in distant countries.* The promise, however, was not made to *all* who were present, nor to *all* their descendants, nor to *every individual* in all nations—but to whom was it expressly limited?

40 Peter continued to address the people—what was the purport of his exhortation?

41 What was the effect of Peter's preaching, on some of the hearers? What proof did they give that they approved of his doctrine? How many, that day, united themselves to the Apostles?

42 Nor was this merely a sudden resolution, arising from the *excitement of* the moment—for *what does the historian inform us, in the 42d verse?*

43 What was the general effect of all this? In what way did the Apostles continue to be sanctioned?

44 In the 44th verse, two interesting facts are mentioned, concerning those who believed—what is the first? And what does this teach us? Ans. *That Christianity, in proportion as it is received, will cause its possessors to feel a mutual attachment, and a corresponding desire to associate together.* What is the other fact, mentioned here, concerning these believers?

45 By what means was this accomplished? And is this practice intended for our imitation? Ans. *Certainly not: the early Christian churches did not adopt it, or there would not have been "poor" saints at Jerusalem.* Rom. xv. 26. How are we to account for it in this instance? Ans. *It was a voluntary act of kindness, in those who had saleable possessions, to supply the immediate wants of those strangers who were poor, and who, to obtain a more perfect knowledge of the new religion, continued at Jerusalem longer than they had intended, and were therefore destitute.* Yet in this practice, we are taught an important Christian duty—what is it? Ans. *To relieve the poor and destitute, especially our fellow-christians, according to their necessities and our own ability.*

46 Where, on this occasion, did these Christians meet together? And how often? And is this pattern for us? Ans. Cer

not: this was a peculiar occasion, and admitted, and perhaps required peculiar devotion: but to make this a constant practice, would be as manifest a breach of the first part of the fourth commandment, as unnecessary work on the Sabbath would be a violation of the latter part of it. What is the fourth commandment? But what kinds of work, did Jesus, the Lord of the Sabbath, justify on that day? Can you remember any works of *mercy* which he performed on the Sabbath-day? And can you remember any work of *necessity*, in which he justified his disciples, on that day? The religion of these new converts, was not confined even to a diligent attendance on public worship, but was connected with their families, and with their common meals—for what is said of them, in the latter part of the 46th verse? With what scripture does this exactly agree? ANS. "*Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* 1 Cor. x. 31.

47 What religious feeling did these disciples express toward God? Doubtless, the priests and scribes and Pharisees were angry with these proceedings—but in what light were the disciples *esteemed by the common people? Nor was the work of conversion confined to these*—for what are we *told, at the end of the last verse? What is a church?* ANS. *The term "church," in the New Testament, has two meanings: sometimes it means all good people, of every persuasion, of every age, and in every place, whether on earth or in heaven.* But this is not the meaning here—what is? ANS. *Here, and in many other places, the term "church" signifies a congregation of professed Christians, who meet together, in any place, for the observance of the Christian ordinances and the performance of Christian worship.* What may we learn from these additions to the church at Jerusalem? ANS. *That those who believe in Jesus Christ, should unite themselves to his professed people; that, by Christian communion, they may strengthen each other's faith and hope and love.*

CHAP. III.

1 THIS chapter contains an account of an interesting miracle —what is a miracle? ANS. *Any event contrary to the common course of nature, and above human power.* Which of the Apostles are here introduced to our attention? Whither are they represented as going together? At what hour of the Jewish day? What part of *our* day would that be? What, in relation to the temple, was that hour?

2 As Peter and John were going to the temple, their attention was directed to a certain man—how is he described? What, every day, did this man's friends do for him? For what purpose did they lay him there?

3 A plain proof this, that religion and benevolence, are considered to be naturally connected—seeing Peter and John, what did the man do?

4 Then what did Peter and John do? And what did Peter say?

5 And the man did so—why?

6 That is, he expected *money*—but what did Peter assure him? And what did this prove? Ans. *That the apostles had not enriched themselves by the produce of the estates which had been sold, the whole of which passed through their hands.* Though Peter had not money to bestow, yet what goodwill did he express towards the lame man? Then what did he direct him to do? In whose name did Peter venture to give such a direction as this?

7 Then what did Peter do, to the lame man? And what was the immediate effect?

8 What proofs of this did the man exhibit? If he had received money, he would doubtless have thanked the apostles—but what proof did he give that he was conscious of having received a much more valuable blessing?

9 Who witnessed all this, in the man who had been lame?

10 What did the people certainly *know*, concerning him? *And in what way did* this miracle *affect their minds*? What reflection *does this* incident furnish? Ans. *That the true dignity and beauty of the church of Christ, is not at all connected with its worldly appearance. The power and presence of God were never so fully manifest, as when Christians were poor and generally persecuted; and whenever the church has possessed much silver and gold, and outward grandeur, then religion has been in its lowest state.*

11 What was the conduct of the man who had been lame, toward the Apostles? Perhaps he wished, by this means, to direct the attention of the people to them—and what was the effect? In what part of the temple did this occur?

12 If the Apostles had been vain men, seeking their own glory, they might now have been gratified—but, perceiving, by the actions, and probably the conversation of the people, what they thought, what questions did Peter ask them?

13 Thus, in effect, totally discountenancing such a notion—then how did they account for the miracle? What did Peter accuse the people of having done towards this same Jesus? And they not only delivered him up and denied him, but they did this under circumstances which greatly increased their guilt—what were these circumstances? Who was Pilate?

14 Thus they showed Jesus less favour than a heathen governor would have shown him: but the

guilt was also greatly aggravated by the *characters* of Jesus and the person whom they preferred—what was the character of Jesus? And what was the character of the man whom they preferred? What was his name?

15 And while they preferred a murderer, they became murderers themselves—and of whom? Or, the *Author* of life: but their intention was happily defeated—how? And who were witnesses of this?

16 Having stated the object of the miracle, that it was to glorify Jesus, Peter proceeds to inform them of the power by which it was effected, and the means by which it was performed—what was the power by which it was effected? *Whose* name? And what were the means by which it was performed? Whose faith? ANS. *Not the man's faith, (for though probably he afterwards believed, there is no reason to suppose that he previously either desired or expected such a miracle,) but the faith of the Apostles in the promise of Christ; on the strength of which they ventured to command the man to rise up and walk.* What promise did Jesus give his Apostles, of this nature? ANS. "*Verily, I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.*" Matt. xvii. 20. Though faith in this promise was *exercised* by the Apostles, yet to whom did they acknowledge themselves indebted for it? What does this account of the miracle teach us? ANS. *The essential difference between Jesus and his Apostles, in the working of miracles: the miracles of Jesus were wrought by his own power, and he never refused the glory of them; while the Apostles, who performed all their miracles in the name of Jesus, were particularly cautious not to arrogate the glory of them.*

17 Though Peter had fearlessly charged the Jewish people and their rulers with the murder of the Prince of Life—yet what does he allow, as at least in some degree excusing them?

18 And what things, by their means, had been fulfilled?

19 Still, neither did their partial ignorance, nor the fact that they actually fulfilled the prophecies, *wholly* excuse them—for what, in the 19th verse, does Peter exhort them to do? What blessing would follow, on their repentance and conversion? How does Peter describe such a state of things as would attend this conversion?

20 Then whom would God send among them? To what period does this refer? ANS. *To the second coming of Christ, to judge the world, which* Peter seemed to think would soon succeed the general conversion of the Jews, a season of peculiar refreshment to the debased and despised people.

21 What, in the 21st verse, does Peter say of Jesus? What period is here referred to, as "the times of restitution of all things"? ANS. *The general judgment, when every thing which sin has disarranged will be restored to order.* What does Peter state, concerning this restitution of all things to their original purity and harmony?

22 Of whom, in the 22d verse, does Peter remind his hearers? Who was Moses?

22, 23 What did Moses say to their forefathers?

22 To whom did Moses refer? Wherein did Jesus resemble Moses? ANS. *In being a Saviour, a Lawgiver, and the founder of a new dispensation.* Can you remember a passage of scripture, written by the Evangelist John, which proves, that though Jesus resembled Moses, he was also superior to him? In quoting their favourite prophet, Peter could not fail to secure at least the attention of these people—and what important direction did Moses give the Jews, concerning Jesus?

23 And what will be the consequence to every one who refuses to hear, and in fact to *obey* (for that is the meaning of hearing here)?

24 Who, besides Moses, foretold the days of the Messiah?

25 In the 25th verse, what did Peter assure the Jews?

26 *And consequently*—before *Jesus was preached to* the Gentiles, to whom was the blessing of salvation offered? And wherein does the blessing of salvation essentially consist? And what may *we* learn from this? ANS. *That if the Jews, who were descended from Abraham, will be blessed only as they personally abandon their iniquities; neither will any of us, though we may be the children of pious parents, enjoy the blessing of salvation, unless we personally repent of our sins, and obey the commands of the Saviour.*

CHAP. IV.

1 THE last chapter concludes with an account of the preaching of Peter and John, in the midst of which, we find they are interrupted —by whom? What officer is meant, by "the captain of the temple"? ANS. *The chief of a band of Levites, whose office was to guard, and preserve order in the temple.*

2 Why did these persons interrupt the Apostles in their preaching? And this kind of preaching would be particularly offensive to the Sadducees—why? ANS. *Because they denied that there will be any resurrection.*

3 What did these people do with the Apostles? Why did they not immediately take them before the magistrates?

4 Though the Apostles were interrupted in their work, they were not destitute of encouragement—for what is said of many of their

hearers? In the 2d chapter, we read of 3000 being converted—to what number do we now find the converts increased?

5, 6 In the morning, a Council assembled, to examine the Apostles—of whom was this Council composed?

7 When they had placed the Apostles before them, what question did they ask them?

8 To this question, Peter answered—under what influence did he speak? How did he address the Council?

9 In what terms does Peter describe the miracle which had just been wrought? *Impotent*, means *weak*, or *unable*—of what particular inability had the man been cured?

10 To whom was Peter desirous his testimony should be known, besides to the Council? To whose name, or power, does Peter ascribe the miracle? What does he boldly say of the Jews, in connexion with Jesus? And what does he assert that God had done?

11 And to this assertion (notwithstanding the silly tale they once propagated, about the disciples stealing the body of Jesus while the soldiers slept) they venture no *reply*—in the 11th verse, what does *Peter go on to say* of Jesus? Thus *applying to* the Jews, what is *applied to* certain persons in the *118th Psalm*—why is Christ compared to a stone? Ans. *Because his gospel is the foundation, support, and ornament of the church.* And why are the Jewish rulers called builders? Ans. *By virtue of their office and authority in the church.* And, as such, they should have been the first to receive the Messiah; instead of which they rejected him—yet what did Peter assure them concerning Jesus?

12 And Christ is not only *the* foundation, but the *only* foundation of the church—for what, in the 12th verse, does Peter say?

13 This was boldly preaching the way of salvation, even in a Jewish Council—what, in connexion with this boldness, did the Council notice concerning Peter and John? We are not to suppose they were grossly ignorant, but simply, that they possessed plain common sense, without the advantages of a learned education—perceiving, that notwithstanding this disadvantage, Peter and John were not in the least alarmed, how did the Council feel? Yet what, as in some degree accounting for their manner of speaking, did they notice concerning the past habits of Peter and John? What may we infer, from the want of education in the Apostles? Ans. That the religion of *which they were* the founders, is of divine origin, and that its success is to be attributed to divine influence.

14 Whatever might be the wish

of the Council, concerning Peter and John, they could not, with any show of reason, or any prospect of success, dispute their pretensions as the genuine servants of God—why not?

15 Then what did they command them to do? For what purpose did they cause them to withdraw?

16 When Peter and John were gone, what question did the Council discuss? They could not deny the miracle—why not?

17 Then what point did they wish to accomplish? And to accomplish this, what did they propose to do?

18 Agreeing upon that, they order the Apostles in again—and what did they command them not to do?

19 The answer of the Apostles was bold, and yet respectful—what was it?

20 But while they called on the Council to judge, Peter and John judged and acted for themselves—and what did they say they could not but do?

21 Hearing this, what did the Council persist in? And then they liberated them—why? Doubtless, they *could* have contrived something, if they had tried—but why did they not? Why—what were the *sentiments of the people*?

22 What particular circumstance connected with the miracle, had contributed to produce such a general feeling, in favour of the Apostles?

23 On being liberated, to whom did the Apostles go? Probably, to the 120—what may we learn from this? Ans. *That it is natural for all men, when free from restraint, to associate with persons of their own views and sentiments: this is true of both good men and bad; and thus our character may be known, by the company we habitually prefer.* When Peter and John joined their companions, what did they tell them?

24 In all probability, these disciples were assembled to pray for the Apostles—and when they heard how they had been treated, what did they immediately do? What mighty work did they ascribe to God?

25 And from the power of God in creation, they probably inferred his power in controlling events: then they referred to a promise—by whom was it written? This promise is contained in the 2d Psalm, and is communicated in the form of a question—what is it?

26 And to whom would this apply, besides to the heathen and the common people among the Jews? Who was the object of their opposition?

27 Yet what honourable testimony do the disciples bear of Jesus! Who, in particular, do they mention, as having set themselves against Jesus? Who was Herod

Who was Pilate? Whom did the disciples mean, by "Gentiles"? Ans. *Probably, the Roman soldiers.*

28 And though the only object of these people was, to oppose the Messiah, what, in fact, did they bring to pass?

29 Though the disciples entreated God to notice the threatenings of their persecutors, they did not pray for vengeance—for what did they pray?

30 In what way did the Apostles desire that God would continue to sanction them?

31 When they had thus prayed, what happened? And what followed this shaking, or rushing noise? This must have been very similar to the descent of the Spirit on the day of Pentecost—what was the consequence of their being thus divinely influenced?

32 Now we have an account of the whole multitude of believers, of their disposition and their conduct—what are we told of their disposition? As might be expected perhaps, in such circumstances, what conduct was the result of such a oneness of affection?

33 The Apostles, it seems, persevered in bearing their testimony of Jesus—of what particular fact *concerning him*? And with what *success did they* bear this witness? *What mark of the* Divine approbation *did they receive*?

34 *And,* though probably they met with persecution, none among them were suffered to want—how was this accomplished?

35 Through whose medium was the produce of these sales distributed? On what principle did the Apostles distribute it?

36 One among these benefactors, it seems, was thought worthy of being distinctly mentioned—what was his name? By what additional name did the Apostles call him? What is the meaning of Barnabas? What was Barnabas? Where did he usually reside? Where was Cyprus? Ans. *An island in the Mediterranean sea.*

37 Of what was Barnabas possessed? What did he do with this land? But he could not, according to the law of Moses, sell the estate which belonged to him as a Levite —then what was it, probably, that he sold? Ans. *Either land which he possessed at Cyprus, or (which is more probable) some land in Judea, to which he had a title until the next jubilee.* What did Barnabas do with the produce of this sale? And what should this teach *us*? Ans. *To make peculiar sacrifices to relieve the necessities of our fellow-christians, in seasons of peculiar trial.*

CHAP. V.

1 AT the end of the last chapter, we had an account of a noble instance of generosity, in one of the disciples—what was his name?

But in this chapter, we have a most affecting account of two persons, who wished to *appear* equally generous, but who were guilty of the most awful deception—what was the man's name? What was his wife's name? In what did they imitate the conduct of Joses?

2 But wherein did they deviate from his example? Whom did Ananias take into his confidence, in this transaction? Retaining part, what did they do with the other part?

3 And this part, Ananias represented as the whole, though Peter knew otherwise—of what therefore did Peter accuse Ananias? To what influence did Peter ascribe this sin in Ananias?

4 In the 4th verse, to show the *unreasonableness* of the deception, Peter asks Ananias two questions —what was the first? And what was the second? What do these questions prove? ANS. *That the donations contributed for the use of this first Christian society were in every respect voluntary: none were compelled to sell their estates; nor, if they sold them, were they under any obligation to part with the produce.* Then why was Ananias to blame for retaining a part of the produce of his estate? ANS. *His sin consisted, not in retaining a part, but in representing that the other part was the whole.* And though, *in the 3d verse, Peter* had ascribed *the sin of Ananias* to satanic influence, upon whom, in the 4th verse, does he expressly charge it? What does this teach us? ANS. *That the temptations of Satan, like those of wicked companions, ought to be resisted; and that, though they entice us, if we consent to sin, the sin becomes ours.* In this deception, it seems, Ananias lied, not to men only—but also to whom? This is strictly true of *every* liar—but wherein is it *peculiarly* true of Ananias? ANS. *Inasmuch as his conduct was an attempt to deceive those persons, who, he could not but know, were especially enlightened by the Holy Spirit.*

5 The conscience of Ananias acknowledging all this, what was the immediate effect? What is "giving up the ghost"? What was the effect of this judgment on those who heard it?

6 What did some, who were present when Ananias died, immediately do?

7 Who came in soon after this? *Whose* wife? What was her name? How soon after the death of her husband did she come in? Of what, when she came, was she ignorant?

8 Peter (perhaps to afford her an opportunity of confessing her sin) did not actually charge her with being a party to what her husband had done, but questioned her—how? And what was her answer to this question?

9 And her meaning was, for only so much—therefore, then with wh

did Peter charge her? And then he proceeded to pronounce her doom —what was it?

10 What was the immediate effect on Sapphira? Then what did the young men do? All this occupied but a short time—how are we to account for this very speedy burial of Ananias and Sapphira? Ans. *Partly, perhaps, from the climate, which might render it expedient, lest their bodies should be offensive; as, in Judea, the dead were not enclosed in coffins, nor in these instances, were there any spices used as preservatives: it is common now in India, to bury the dead, on the day on which they die.* What other reason might there be for such speedy interment! Ans. *It was in agreement with the Jewish law* (Deut. xxi. 22, 23.) *which enacted that all who committed crimes worthy of death, should be buried on the day on which they died, lest the land should be defiled.*

11 What was the effect of these awful judgments upon the church? And upon whom, besides the church, was the same effect produced?

12 How, in the midst of all this, were the Apostles sanctioned? Where did the Apostles and disciples usually meet, at this time?

13 In the 13th verse, we are told the effect on some in particular—*who are meant by "the rest"*? Ans. *All those, who, like Ananias and Sapphira, were half-hearted and hypocritical in their desire to unite themselves with the church.* What was the effect of these judgments on such characters? What were the sentiments of the people in general, with respect to the Apostles?

14 And though hypocrites were deterred from making a profession of Christianity,—what are we told of real believers?

12 Part of the 12th and the whole of the 13th and 14th verses, form what we call a *parenthesis*, or something unconnected, placed between what is immediately before and after it; so that the 15th verse should be read in connexion with the former part of the 12th—Read the former part of the 12th verse.

15 Now look at the 15th verse, and tell me—of what kind were these signs and wonders? *Who* brought these sick people into the streets? With what view did they do this?

16 Nor was this confined to Jerusalem—how far did it extend? Nor were those only, afflicted with common diseases, brought—but what persons besides? And how was the faith of these people rewarded?

From this history of Ananias and Sapphira, we may learn many important lessons—in what way will it apply to *us*? Ans. *It should excite in us a dread of all lying, but especially of hypocrisy in the concerns of religion; for though lying is now very seldom punished as in these examples, yet it is equally offensive to God, as*

has declared that "all liars shall have their portion in the lake that burneth with fire and brimstone." What does this history prove, concerning the Apostles? Ans. *That they were indeed what they professed to be, and not impostors; and that they were scrupulously faithful in distributing the donations made to the church; since, otherwise, God would never have sanctioned them, by giving them power, not only to detect hypocrisy without the use of ordinary means, but also to punish it in so exemplary a manner.*

17 Circumstances of this nature could not be concealed—who, among others, heard of them? Of what religious sect were the high-priest and his associates? What doctrine did the Sadducees deny? How did the high-priest and his associates feel, when they heard of the proceedings of the Apostles?

18 And how did they express their resentment?

19 But they that were *for* the Apostles, were mightier than they that were *against* them: at night, the prison-doors were opened—by what means?

20 Bringing the Apostles forth, the angel directed them to persevere in their work—where were they to preach? What might render this direction necessary, in this particular instance? Ans. *A former general direction of their Lord's, when they were first appointed to their office, that when they were persecuted in one city, they should flee to another.* Matt. x. 23. What was to be the subject of their preaching? Of *what* life? Ans. *By this expression is undoubtedly meant, the gospel, by which life and immortality are brought to light, or exhibited to the attention, and proposed for the acceptance of sinners.*

21 And the apostles not only *did* as the angels directed—but how did they manifest their *cordial* and *zealous* acquiescence? And what, in the morning, ignorant of what had happened, did the high-priest and his associates do?

22 And of course, the officers went—but, not finding the prisoners, what did they do?

23 And what statement were they compelled to make?

24 What was the effect of this information on the minds of the Council?

25 Doubtless, they felt convinced that the deliverance of the Apostles was miraculous; and this increases their guilt in proceeding any further—while they were in this perplexity, what intelligence was brought, of the Apostles?

26 And yet they had the hardihood to persist in the persecution!—what did the captain of the temple and his men do? They did this, however, in a mild and gentle manner, probably persuading the Apostles to accompany them—but why?

27 How fickle the multitude are! one day, they cry "Hosanna to the Son of David!" and shortly after, "Crucify him!" now they are willing to defend the Apostles, by stoning their persecutors, and shortly we shall find them actually stoning Stephen!—what, however, in the present instance, did the officers do?

28 Then what did the high-priest ask the Apostles? What fact, as contrary to this prohibition, did he state? What did he insinuate was their intention, in so doing?

29 Then what did Peter and his companions boldly declare?

30 Then Peter proceeds to account for their conduct—what does he say the God of their fathers had done? And yet what had *they* done, with this same Jesus?

31 Nevertheless, notwithstanding their degradation of him, God had exalted him—in what characters? In these characters, what acts of mercy could he perform?

32 And who were witnesses of these things? And who besides was a witness? How did the Holy Spirit bear testimony in favour of Jesus? ANS. *In accompanying the preaching of his doctrines with such astonishing effects.* To whom are the influences of the Holy Spirit given?

33 How did the Council feel, on hearing all this? And what *did they immediately* consult *together to do?*

34 This impious design was prevented by the interference of one of the Council—what was his name? Of what religious sect was he? Probably, that may account for his opposition to the Sadducees—of what learned profession was he? What opinion did the people form of him? What, on this occasion, did Gamaliel command?

35 The Apostles being removed, what cautious advice did Gamaliel offer to his companions?

36 Of whom, in the 36th verse, did Gamaliel remind them? And what did he say of Theudas? It seems Theudas had four hundred followers—what became of them?

37 After Theudas, who else rose up? When did Judas come forward in this way? What taxing? ANS. *The taxing, the enrolment for which occasioned Joseph and Mary to be at Bethlehem when Jesus was born, and which was executed when Cyrenius was governor of Syria.* Luke ii. 1, 2. What did Judas do? What became of him? And what became of his followers?

38 Considering these instances, what was Gamaliel's advice relative to the Apostles? Why—how did he reason, respecting their pretensions, on the supposition that they were like Theudas and Judas?

39 But what did he assure the Council, on the supposition that the Apostles were acting under the authority of God?

40 What was the effect of this good advice, on the Council? Then they called the Apostles—and how did they treat them? And what did they forbid them to do? Having done that, what did they do?

41 With what feelings did the Apostles leave the Council? And their joy was not on account of their escape—but why did they rejoice? For *whose* name? In this they exactly complied with part of our Lord's sermon on the mount—can you tell me what part?

42 And notwithstanding all the persecution they met with,—in what did the Apostles persevere with increased diligence? What may we learn from this narrative? Ans. *That though in civil things, we are to obey all lawful authorities; yet in religion we must obey the commands of God, regardless of all opposition, from whatever quarter it may arise.*

CHAP. VI.

1 WHAT days are meant, by "those days," in the 1st verse? What pleasing fact is recorded of those days? But what, of an unpleasant nature, arose at that time? What is murmuring? Who were the murmurers, on this occasion? Who are meant, by Grecians? Ans. *Jews, or proselytes to the Jewish religion, who, having generally resided out of Palestine, spake only the Greek language, and used the Greek version of the Scriptures in their synagogues.* Against whom did these Grecians murmur? Who were the Hebrews? Ans. *The descendants of Abraham: Abraham and his family were called Hebrews, on account of their having descended from Eber, or Heber, the son of Shem.* Why did the Grecians murmur against the Hebrews?

2 In these critical circumstances, what did the Apostles do? And what may we infer from this? Ans. *That the transactions of a Christian church should not be confined to a few of its members, or even to those who contribute towards its support, but be submitted to the direction of the whole.* The disciples being assembled, what did the Apostles state concerning themselves?

3 Yet these things were necessary to be done; and therefore the Apostles directed the disciples to select other persons for this express service—how many? What were to be the characters of these seven men? What may we learn from this? Ans. *That in Christian churches, those members who are appointed to the special management of temporal concerns only, should be eminent for spiritual qualifications.* And wherein appears the fitness of this? Ans. *Inasmuch as temporal duties ought to be spiritually performed; that is, on Christian principles, and in a Christian spirit.* Seven such men having been selected by the disciples, what did the Apostles propose to do?

4 Having resigned the management of the temporal concerns of the church, to what did the Apostles propose particularly to devote themselves?

5 How did the disciples receive this proposition of the Apostles? What were the names of the seven persons selected for this office? What are we told of Stephen? What is implied by this relation of Stephen's character exclusively? ANS. *Not that he alone possessed these qualities, but that he possessed them in a very eminent degree.* What is related of Nicholas? Where is Antioch? ANS. *There are two places of this name, mentioned in the Acts: the place here intended, was a city of Syria, and situated about 12 miles from the Mediterranean Sea.* And what is a proselyte? ANS. *A person who is converted from one religion to another.* What is worthy of remark, concerning these seven men? ANS. *That their names seem to be of Greek origin; which renders it probable that they were chosen from among the Grecians themselves, for the purpose of removing every feeling of dissatisfaction.* Of all these, we hear nothing further, except of two of them—can you tell of which two?

6 When these seven persons had been selected by the disciples, and introduced to the Apostles, as men qualified for the office, what did the Apostles do? What custom prevails in the present day, in apparent agreement with this part of the Apostles's conduct? ANS. *The laying on of hands at the ordination of ministers, and on some other occasions; though certainly none who now practise the ceremony can communicate those spiritual gifts which were communicated when the Apostles thus laid hands on the ministers and other officers of the church.*

7 It is pleasing to find that this dissatisfaction of the Grecians, was not attended with consequences injurious to the interests of the church—what proof have we of this, in the 7th verse? Why, probably, are the priests mentioned particularly? ANS. *Because their conversion to Christianity was less likely, and attended with greater sacrifices, than the conversion of the common people.*

8 Stephen, it seems, did not restrict his services in the church, to the management of the contributions to the poor—what else, being duly qualified, did he do? How was he qualified for this? What may we learn from this part of Stephen's conduct? ANS. *That, while Christians should attend particularly to the duties to which they are especially appointed by their fellow-christians, they should also assist in the promotion of the cause of Christ, in whatever department, and to whatever extent, they are able.*

9 Stephen was not allowed to proceed without opposition—who opposed him? Who were they

Libertines? ANS. *The descendants of Jews, who had been carried captive to Italy, and were afterwards set at liberty, and made free citizens of Rome; and it seems that they were numerous enough in Jerusalem, to form one of its 480 synagogues.* Who were the Cyrenians? ANS. *The inhabitants of Cyrene, a city in the north of Africa.* Who were the Alexandrians? ANS. *The inhabitants of Alexandria, the only city in Egypt mentioned in the New Testament. It was built by Alexander the Great, who peopled it chiefly with Greeks, though it was afterwards the residence of great numbers of the Jews.* Where was Cilicia? ANS. *Cilicia was a province of Asia Minor, north of Syria.* Who are meant, here, by "those of Asia"? ANS. *Probably, persons who resided in the country round Ephesus, which district is often called Asia, in the New Testament.*

10 What, in the 10th verse, are we told of all these disputants?

11 Failing in argument, what measures did they adopt? What does *suborned* mean?

12 Whom did these persecutors inflame against Stephen? And to what tribunal did they drag him?

13 What was the character of their witnesses? And what did these witnesses allege against Stephen?

14 What did they state that they themselves had heard Stephen say? *This could not be* true; because the Apostles themselves even, and much less the disciples, did not, until long after, understand that the Mosaic rites were to be done away—but on what, probably, was this false testimony founded? ANS. *On the predictions which Stephen might have repeated, relative to the destruction of Jerusalem, if the Jews continued in impenitence and unbelief.*

15 On this accusation being made, the Council naturally looked to Stephen for his answer—what then did they observe? What is there particularly worthy of remark, in this? ANS. *That Stephen, who had been accused of blasphemy against Moses, should, in the presence of those who sat in Moses' seat, be honoured just as Moses was, when he came down from the mount of God.*

CHAP. VII.

1 THE last chapter ended with an account of the accusation of Stephen: this contains an account of his defence—having heard the charges preferred against Stephen, what did the high-priest ask him?

2 In answer to this question, Stephen proceeds to show the falsehood of the accusation by a reference to the history of their forefathers—how does he preface his address? What does Stephen style the Divine Being? And what does he say of the God of glory? Where did God first appear to Abraham? Before what period of Abraham's life

did God appear to him? Where was Mesopotamia? ANS. *Mesopotamia was a country situated between the rivers Tigris and Euphrates, about 300 miles north-east of Palestine.* And where was Charran? ANS. *Charran, which in the Old Testament is called Haran, was a city in the south of Mesopotamia.* Can you remember why the names of persons and places are spelt differently in the Old and New Testaments?

3 When God appeared to Abraham, in Mesopotamia, what did he command Abraham to do?

4 Then what country did Abraham leave? And where was Chaldea? ANS. *To the south-east of Mesopotamia; though it is supposed that Abraham's birth-place, commonly called Ur of the Chaldeans, being situated on the borders of the two countries, was considered as belonging to either.* Leaving Ur, here said to be in Chaldea, where did Abraham take up his residence? Afterwards, Abraham left Charran, or Haran—when? And where did he remove to? Can you tell the name of that country, at that time?

5 Though Abraham *resided* in what is now called Palestine—what did he not possess there? Yet what did God promise to *Abraham*, in the persons of his *posterity*?

6 And what, of a different nature, *did God assure Abraham, concerning his posterity?* Can you tell the name of that strange land? How did God say the people of that land would treat Abraham's descendants? About how long a period would the Egyptian persecution continue? But the Israelites left Egypt about 200 years after Jacob and his sons went to reside there—then how are these 400 years commonly reckoned? ANS. *From the time when Ishmael (who was of Egyptian extraction) began to mock Isaac, to the time when the Israelites left Egypt under the command of Moses.*

7 What did God say of the nation who enslaved the posterity of Abraham? Can you remember some of the particular judgments which God *did* inflict on that nation? After these judgments, what did God promise, concerning the descendants of Abraham?

8 What covenant did God give to Abraham? Or, the covenant which was sealed by circumcision—what is the nature of that covenant? ANS. *The Abrahamic covenant was a solemn promise, on the part of the Almighty, that he would especially bless Abraham and his seed, or posterity—his* NATURAL *descendants with temporal and external spiritual blessings, and his* SPIRITUAL *seed with spiritual and eternal blessings.* Who are the natural descendants of Abraham? And who are the spiritual seed of Abraham? ANS. All believers in Jesus Christ, whether Jews or Gen-

What scripture proofs are
f this? ANS. "*They which
ith, the same are the children
am.*"—"*If ye be Christ's,
ye Abraham's seed, and heirs
g to the promise.*" Gal. iii.

Soon after this covenant,
m had a son—what was his
When Isaac was eight days
nat, in performance of *his*
the covenant, did Abraham
What was the name of one
's sons? How many sons
ob? What are they called?
re they called patriarchs?
*because they were the fathers
elve tribes of Israel.*

hat feeling did ten of the
his cherish towards their
? What did this feeling
them to do with him? What
ir brother's name? Can you
er any thing that Joseph
ich occasioned and increased
y and enmity of his bre-

Into what country did
's brethren sell him? Where
gypt? ANS. *South-west of
e, immediately adjoining.* Af-
as Joseph must needs be, in
situation, and under such
stances, what mercy was
d with his affliction?

God, you know, is every-
: the meaning here, is, that
your and *blessing* of God at-
Joseph—how was this evi-

What did God produce in
h's mind toward Joseph?
What blessing, calculated to cause a continuance of this feeling, did God bestow on Joseph? Who was Pharaoh? What important office did Pharaoh confer on Joseph?

11 This was in a time of plenty, and even abundance—but what afterwards occurred, both in Egypt and Canaan, now called Palestine? What is a dearth? Who are particularly mentioned, as suffering by this scarcity of food? Whom did Stephen mean, by the expression, "our fathers"?

12 Yet, even in this time of famine, where was there plenty of corn? Can you remember by whose foresight and management this corn had been treasured up in Egypt? And to whom was Joseph indebted for his insight into futurity, and the wisdom which enabled him thus to benefit the Egyptian and the neighbouring nations? When Jacob heard that there was corn in Egypt, what did he naturally do? What relation was Jacob to the persons here called the "fathers" of the Jews?

13 The second time Jacob's sons went to Egypt, two important discoveries were made—what was one? And what was the other?

14 Then what did Joseph do? How many on this occasion went down to Egypt? Moses states the number to be threescore and ten only—(Gen. xlvi. 27.)—how are we to account for this difference?

ANS. *Stephen, being a Grecian, quoted from the Greek version of the scriptures, which includes some of Jacob's grandchildren not mentioned by Moses.*

15 Did Jacob and his sons return to live in Canaan?

16 Where were they buried? Where was Sychem? ANS. *Sychem is the same place as, in the 4th chapter of John, is called Sychar, and in the Old Testament, Shechem: it was a city of Samaria, and situated between Mount Gerizim and Mount Ebal.* Who is said to have bought the sepulchre in which Jacob and the Patriarchs were buried? But is this correct? ANS. *It is supposed a mistake is made here, by the transcriber, by the insertion of* ABRAHAM, *instead of* JACOB; *as, in fact, it was* JACOB *who bought the sepulchre of Hamor, here called Emmor, the father of Shechem: Jacob was buried in a cave which Abraham had bought of Ephron the Hittite; but Joseph and his brethren, probably, in the sepulchre mentioned here.*

17 God had promised Abraham that his posterity should be exceedingly numerous; and though for a long period all his descendants were very few, at last the promise was fulfilled—in what country?

18 And the people, that is the posterity of Abraham, went on rapidly increasing — until what time?

19 And how did this king treat the Israelites? To what terrible measures did they resort, in consequence of this treatment?

20 Who, among others, was born at that time? What kind of a child, in his personal appearance, was Moses? And, notwithstanding the command of Pharaoh, that the male children among the Israelites should be destroyed, Moses was concealed by his parents—for how long a time? By what principle were they actuated in this? ANS. Heb. xi. 23.

21 Can you remember what the mother of Moses then did with him? And no doubt they were under the influence of this same feeling, of trust in the providence of God, and of expectation that Moses was to be the deliverer of his people, that his parents thus placed him by the river—thus apparently cast out, who found Moses? And what did she do with him?

22 What kind of education did Moses receive? And what talents did he possess? That Moses was "mighty in *deeds*," we all know; but he himself complains of his want of eloquence, and of slowness of utterance—how are these two accounts to be reconciled? ANS. *Fluency of speech is no certain mark of wisdom, nor is it essential to it: the* meaning is, that his words were judicious, solid, and impressive; there may also be an allusion to his office of lawgiver.

23 Until what age did Mose

the court of Pharaoh? At
e, what resolution did Moses
On what principle did
act, in forming and executing
resolution? Ans. Heb. xi.
26.

On visiting the Israelites,
day, what painful scene did he
ess? Seeing this, what did
es do?

5 And from this interference,
onnexion with the promises God
l made to their forefathers—
at did Moses hope the Israelites
uld understand? But *did* they
as interpret this event?

26 The next day, Moses witnessed a still more painful strife—or who were both the combatants? Observing this, what would Moses have done? That is, he would have made them *friends* again—how, for this purpose, did he reason with them?

27 But one of them resented his interference—which? What insolent question did he put to Moses? What scripture proves that interference in such cases is commendable? Ans. Matt. v. 9.

28 After resenting the interference of Moses—what very alarming question did the Israelite put to him?

29 Finding his conduct toward the Egyptian was known, what did Moses do? Whither did Moses flee? Where was Midian? Ans. *In Arabia, east of the Red Sea.*

30 And there Moses married Jethro's daughter, and had two sons—how long did he continue there? At the end of that time, something of a very remarkable nature occurred to him—where? And where was Mount Sinai situated? Ans. *Between the two arms of the Red Sea.* Who appeared to Moses on Mount Sinai? In what manner did the angel appear to Moses?

31 Observing this remarkable appearance, how did Moses feel? Approaching nearer, what did Moses hear?

32 What did the voice say? What effect had this solemn assurance, on Moses?

33 Then what direction did the Lord give to Moses? Why was Moses to do this? In allusion probably to this direction, and as no notice is taken of the feet, in the directions concerning the priest's garments—what did the Jewish priests invariably do? Ans. *They performed all the services of the sanctuary barefooted.*

34 What did the Lord say he had seen and heard concerning his people? Therefore what had he proposed to do, on their behalf? And to accomplish this purpose, whom would he employ?

35 Of what, in the 35th verse, did Stephen remind the Council, concerning the treatment Moses received from their forefathers

And yet, how was this same Moses, so rejected, honoured by God?

36 What, concerning the Israelites, did Moses do? From what country did he bring them out? Yet not till he had performed—what—in that country? How long did Moses lead the Israelites in the wilderness? What wilderness is here referred to? Ans. *The desart of Arabia, north of the Red Sea.*

37 In the 37th verse, what does Stephen further remind the Council, of Moses? To whom, think you, did Moses refer in this prophecy? And what did this reference to the prophecy of Moses, prove concerning Stephen? Ans. *That so far from blaspheming Moses, by advocating the cause of Christ, he was in fact only obeying the command of Moses.*

38 And to show that Moses spake *by authority*, what did Stephen say of him, in the 38th verse? What are meant, by the "oracles of God"? Ans. *The laws which God gave to Moses, including the Ten Commandments: but now, by this term, is meant, the whole of scripture.*

39 Yet, notwithstanding Moses was so honoured by God, how did the people treat him? And what did they wish to do?

40 What did they propose to *one of their* principal men, to do? *To whom* was this proposition *made? Who* was Aaron? In what *disrespectful* manner did they speak *of Moses?*

41 In this state of mind, what did they actually do?

42 As a punishment for this idolatry, to what, afterwards, did God abandon them? What are meant by the hosts of heaven? Ans. *Not the inhabitants of the state in which all good people reside after death; but the sun, moon, and stars, which are commonly called the heavenly bodies.*

42, 43 And this idolatry is in agreement with a prophecy written by Amos, and quoted by Stephen, in the 42d and 43d verses—read it.

44 What, in the 44th verse, does Stephen remind the Council their forefathers possessed in the wilderness? What was the tabernacle? Ans. *A moveable place of worship, so contrived that it could be taken to pieces and put together again at pleasure, for the convenience of carrying it from place to place: it was about 55 feet long, 18 broad, and 18 high: a particular account of it is given in the Book of Exodus.*

45 Whither, and with whose guidance, did they convey this tabernacle? Who is meant by *Jesus*, here? Ans. *Joshua, the leader of the people of Israel, after Moses was dead: Joshua is a Hebrew name, of which Jesus is the Greek.* What country, think you, is meant, by "the possession of the Gentiles"? To how late a period did God continue to drive out these people, in favour of the Israelites?

46 What blessing did David enjoy? And what did he desire to do? Can any of you remember *why* David was not permitted to build a house, or temple, for God?

47 Still, a house *was* built, and David prepared many of the materials—but by whom was the temple built?

48 And of this temple, and that which was built afterwards, the Jews made their boast—therefore of what, in the 48th verse, did Stephen remind the Council?

49, 50 The prophet Isaiah is principally referred to, here—(Isa. lxvi. 1, 2.)—what is the substance of what he said on the subject?

51 Having, in all this, shown that in opposing the doctrine of Jesus, they were acting against even their own scriptures—what did Stephen say the Jews in his time, and particularly his persecutors, were? What did Stephen mean, by this? Ans. *That they were stubbornly opposed to truth and justice, and, though outwardly the people of God, were not such in their hearts.* What did Stephen charge them with habitually doing? How did they resist the Holy Spirit? Ans. *By resisting the scripture testimony of the Messiah; inasmuch as the scriptures were written "by holy men of God, who spake as they were moved by the Holy Spirit."* In thus resisting the Spirit, whom did that generation of the Jews imitate?

52 With what does Stephen charge the Jews in different periods? And what did these prophets do? Who, think you, is meant, by "the Just One"? Then with what did Stephen charge the Jewish Council of that day, with respect to Jesus? But how was the charge of *betraying* Jesus, applicable to the Sanhedrim? Ans. *Because, agreeably to their very constitution, they were required to guard and defend the prophets, with peculiar care and vigilance, and much more the Messiah; instead of which, they united with Judas, and actually employed him, to betray him into their hands, that they might put him to death.*

53 And yet these people pretended to feel great regard for the law—how was that law originally given? To what does this refer? Ans. *To the presence of angels on Mount Sinai, when Moses received the law.* But, with all their pretended reverence for this law, so honoured, how did these people treat it?

54 These reproaches were too keen and too true to be borne—how did the Council feel, under them? Not, however, in a way of conviction, but of malice—how did they show the malignity of their hearts toward Stephen?

55 Yet, cutting as his reproof

certainly were, we must not suppose Stephen acted from a mere personal feeling against his accusers—for what are we told of him, at the beginning of the 55th verse? Then it was a divine zeal that he manifested—thus influenced, what did Stephen do? And thus looking up, perhaps for the divine sanction—what did Stephen see?

56 This was an extraordinary vision, a miraculous influence on his imagination—thus favoured, what did Stephen assure those who were present?

57 Treating this as blasphemy, what did they at once do?

58 And thrusting him out of the city, in what did their fury end? The witnesses against Stephen, agreeably to the law, cast the first stones—in whose charge, while they were stoning Stephen, did they leave their clothes?

59 In what, while they were stoning him, was Stephen engaged? And as Stephen was filled with the Holy Spirit, what does his conduct in this instance prove? ANS. *That Jesus, instead of being only a man, like ourselves, is the proper object of religious worship.*

60 And while his enemies were engaged in murdering him—what prayer did Stephen offer up on their behalf? In thus praying for his enemies, what precept did he obey? ANS. "*Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you.*" Matt. v. 44. And what illustrious example did Stephen imitate? ANS. *The Lord Jesus, who gave the precept, and himself exemplified it, by praying for his murderers, while he was hanging on the cross—"Father, forgive them."* Having thus returned good for evil, what did Stephen do? What is meant, by "falling asleep"?

In order that we may the more correctly understand the *design* of Stephen, in the defence contained in this chapter, let us just make a few inquiries—why did Stephen introduce the history of Abraham? ANS. *To show that the Jewish religion was established before the observance of the Mosaic ceremonies, and that therefore they could not be essential to it.* Why did Stephen introduce to the Council the history of Joseph? ANS. *To show, that, as Joseph was approved of God, notwithstanding his being rejected by his brethren; so was Jesus, notwithstanding* THEIR *rejection of him.* Why did Stephen present them with the history of Moses? ANS. *For the same purpose as that for which he had alluded to the history of Joseph; and with the additional design* of showing, that in rejecting Jesus, they were rejecting the testimony of Moses himself. With these views also, he just referred to the prophets, whom their fathers slew. Why did Stephen

introduce to the Jewish Council the history of the rebellious Israelites? ANS. *To show the similarity between them.* And what was the general design of the whole? ANS. *To show that the disciples of Jesus had the sanction of the Jewish scriptures; and that, whatever might be present appearances, his cause would prosper in the end.*

CHAP. VIII.

1 WHAT are we told of Saul, in the 1st verse of this chapter? To *whose* death? What is the meaning of *consenting* here? ANS. *Not only permitting and allowing the death of Stephen; but heartily approving of it, and feeling satisfaction in it.* Having been so successful in the case of Stephen, the persecutors were encouraged to proceed—against whom did they next direct their rage? And what was the consequence of this persecution? Were the disciples blameable in fleeing? ANS. *No: they only attended to our Lord's own direction—"When they persecute you in one city, flee ye to another."* But who, fearless of all consequences, felt it to be their duty, in this instance, to continue at Jerusalem? What justified this determination? ANS. *The Apostles were not only Christians, in common with the other disciples; but they were as shepherds, to whom Christ had committed the care of the flock; and for them to have fled because the sheep were scattered, would have proved them unfaithful to their trust.* John x. 12, 13.

2 Notwithstanding this terrible persecution, what mark of esteem was shown to Stephen? What does this teach us? ANS. *The duty of treating with respect and affection the remains of our deceased friends.*

3 What are we told of Saul, in the 3d verse?

4 But God can render even persecution a blessing—what great good arose from the persecution of the church at Jerusalem? What does this prove? ANS. *The folly of persecution: a persecuted doctrine is sure to spread, whether it be good or bad.* And what does the conduct of these disciples teach us? ANS. *That it is the duty, not only of ministers, but of private Christians also, to make known the gospel, according to their ability, and the circumstances in which they are placed.*

5 Who is mentioned, as going to the city of Samaria, at this time? Not Philip the apostle, for the apostles continued at Jerusalem; but probably Philip the deacon, an account of whose appointment is given, in the 6th chapter. This city of Samaria, was, probably, Sychem, the place near which Jesus conversed with a Samaritan woman, at Jacob's well—in this city, what did Philip do?

6 How did the Samaritans receive the preaching of Philip

What influenced them to pay such attention?

7 What miracles did Philip perform? From whom did the disciples receive this power over diseases and unclean spirits?

8 What was the effect of all this?

9 Who is introduced to us, in the 9th verse? What had been his former habits of life? And that is the reason why people call him Simon *Magus*, or, Simon the *Magician*—what account had he been used to publish of himself?

10 What was the extent of his influence among the Samaritans? And what opinion did they entertain of him?

11 What strengthened their belief in his pretensions?

12 Yet when Philip preached, even to these people, concerning the kingdom of God and of Christ, what effect was produced on their minds? What are we told of those who believed?

13 Who, among others, was apparently a convert to the doctrine which Philip preached? And he continued to associate with Philip—yet what seemed, more than any thing else, to engage his attention? And what is particularly worthy of remark, relative to the miracles of the Apostles and early Christians? ANS. *That they were generally performed publicly, and in the face of enemies: indeed, the adversaries of Christianity for many ages, admitted the fact of miracles being performed, only they attributed them to magic.* But what does the astonishment of Simon prove? ANS. *That the miracles of Philip were genuine: for, had there been any juggling or deception, Simon, who was so eminently skilled in those arts, would have detected the cheat.*

14 The Apostles having heard of the success of Philip—whom did they send to him?

15 On the arrival of Peter and John, they prayed for the new converts—for what blessing did they pray?

16 Why did they pray for this blessing? And yet what are we told of these converts? But all Christians are indebted, for their conversion even, to the influence of the Holy Spirit—then how is this prayer to be accounted for? ANS. *By "the Holy Ghost," in this place, is not intended the ordinary, converting influence of the Spirit; but the power of working miracles, which was peculiar to the Apostles and to some of the Christians of those times.*

17 After the Apostles had prayed, what did they do? And what are we consequently told, of the converts?

18 It would seem as if Simon Magus was not included among those on whom the Apostles laid their hands—for, perceiving the effect on others, what did he do? Offered money to whom?

) Why did he offer them money?
) What did Peter say, in reply?
. What did Peter then tell Si-
; concerning his character and
ition? What does this teach
ANS. *That neither a conviction*
truth of Christianity, nor a pro-
of attachment to it, nor a union
the church of God, will be of
vail, if our hearts, or affections,
in uninfluenced.
) To what important duties
Peter exhort this unconverted
? What might, possibly, be
result of his penitence and
er?
) And in what awful terms did
r describe Simon's present
acter and condition?
) Then what did Simon re-
t the Apostles to do for him?
what did he wish them to pray?
one mark of a bad character,
e more concerned to escape
shment than to be cleansed
sin—is there any reason to
that Simon was truly penitent?
. *There is not: historians relate*
he mingled with his profession of
istianity, the most horrid and ridi-
us blasphemies; and became the
der of a sect of heretics, who were
the pest and plague of true Chris-
. And a sin, much too com-
even now, is named after him
hat is it? ANS. *From Simon's*
mpt to bargain for spiritual gifts,
ng or purchasing the pastoral office
money, is called SIMONY. And
though this is the only sin which is called by that name, how should the history of Simon influence religious professors generally? ANS. *It should inspire them with a dread of professing Christianity, and of engaging in the exercise of Christian duties, merely with a view to worldly profit and reputation.*

25 Having executed their commission at Sychem, whither did the Apostles return? On their way thither, what did they do?

26 In former times, before the scriptures were finished, and when extraordinary measures were more necessary than they are now, angels were often employed to make known the mind of God to his servants—can you remember any instances of this, besides the one recorded here? With whom did an angel communicate here? What direction did the angel give to Philip? In what part of Palestine was Philip, when he received this message? And in what part was Gaza? ANS. *In Judea, about 46 miles south-west of Jerusalem.*

27 Having received the message, what did Philip do? On the way, he met an Ethiopian—where was Ethiopia? ANS. *In Africa, south of Egypt, and to the west of the Red Sea.* And this Ethiopian was an officer of great authority—under whom? What particular office did this man fill, under his queen? Where had he been, when Philip

met him? For what purpose had he been to Jerusalem?

28 Whither was he returning, when Philip met with him? And as he rode, he occupied his time in reading—what book was he reading?

29 A plain proof this, that his going to worship at Jerusalem was not mere *form*—by what influence was Philip induced to join him?

30 Running to him, in what did Philip find him engaged? And what question did Philip ask him?

31 Some men would have felt offended at such a question—but, acknowledging that he could not thoroughly understand this prophecy, how did he account for his inability? Yet he was not satisfied to continue ignorant—so what did he invite Philip to do? What may we learn from this part of the history? Ans. *Two things.* 1. *The uselessness of learning to read the scriptures, unless we understand what we read.* 2. *The duty of availing ourselves of all the assistance we can obtain, to help us to understand them.*

32, 33 What part of the prophecy of Isaiah, was this Ethiopian reading?

32 Can you tell me, when that part of the prophecy, mentioned in the 32d verse, was fulfilled?

33 *What is* meant, by "the *judgment of Jesus* being taken away"? Ans. *That when he was tried by the Jews and Romans, they did not try him by the common rules of justice.* And what is meant, by the expression, "Who shall declare his generation"? Ans. *There are different opinions; but the most probable opinion is, that the words refer to the generation of men among whom our Lord lived; and express the impossibility of describing, in just terms, their obstinate unbelief, and their barbarous injustice in taking away his life.*

34 What question did the Ethiopian ask Philip, in the 34th verse? Of what should this question remind us? Ans. *Of our very great advantages, in being taught the meaning of scripture, so that that which is difficult is made plain to us.*

35 The Ethiopian not being so well informed as some Sunday-school children are now, what did Philip do?

36 While Philip was conversing with the Ethiopian, concerning Christ, they came to a certain water—seeing this, what did the Ethiopian inquire?

37 Of course, then, the subject of baptism had been introduced by Philip—and what did he say, in reply to the question of the Ethiopian? Then what confession did the Ethiopian make?

38 And what followed, on his making this confession?

39 After the baptism, what are we told of Philip? This, on some accounts, would doubtless be regretted by the Ethiopian officer

and yet in what state of mind did he pursue his journey? What may we learn from this? Ans. *That faith in Jesus Christ, and obedience to his commands, instead of producing gloom and melancholy, (as the enemies of the gospel represent,) are calculated to fill the mind with solid joy.* We hear no more of this Ethiopian in the scriptures; but we have some notice of him in history—what? Ans. *Eusebius informs us that he founded a very flourishing church in Ethiopia; and this account is confirmed by the most ancient histories of that country.* And what should this account teach us? Ans. *Not to be content with being Christians ourselves only, but to do every thing in our power to extend the Christian cause.*

40 Where was Philip found, after his supernatural removal from the Ethiopian? Where was Azotus? Ans. *About 20 miles north of Gaza, near the sea-coast.* Then whither did Philip go? And that was afterwards his home—where was Cæsarea? Ans. *Cæsarea was a sea-port town, on the shores of the Mediterranean Sea, about 70 miles north-west of Jerusalem.* On his way to Cæsarea, how did Philip employ himself? And what should this teach us? Ans. *Not to attend to special appointments only, in doing good; but to embrace all opportunities that offer, of promoting the cause of Christ.*

CHAP. IX.

1 BEFORE we enter on the history of Saul, (afterwards the apostle Paul,) I would ask—in what part of the scriptures, are the histories contained in the Acts, remarkably confirmed and explained? Ans. *In the Epistles of Paul, many of which were written during the transactions detailed in the Acts, or related to them.* And what renders these confirmations particularly valuable? Ans. *Their being not formal or intended by either writer, but only incidental; and therefore the more satisfactorily proving the reality of the events, which alone could give rise to these casual agreements.* The present chapter, contains an account of the persecution and conversion of Saul—who was Saul? Ans. *A Jew of the tribe of Benjamin, and descended in a direct line from the patriarch Abraham: his father was a Roman.* Where was Saul born? Ans. *At Tarsus, the chief city of Cilicia, a place celebrated for its schools of philosophy; but he received the principal part of his education under Gamaliel, a learned Pharisee, at Jerusalem.* What are we told of the *disposition* of Saul, in the 1st verse of this chapter? Where does he confirm this account of himself? Ans. Acts xxii. 4. xxvi. 10. 1 Cor. xv. 9. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13. Refer to such parts of th

ters as apply.* What may we infer from his so frequently alluding to this period of his life? Ans. *That he was fully sensible of the guilt of persecution, and deeply humbled on account of it; and that he realized the exceeding mercy of God, in converting and forgiving one who had been such a chief, or ringleader, in opposing Christianity.* Whose sanction did Saul desire, in his wicked pursuits?

2 And not content with persecuting the saints at Jerusalem, whither did he wish to extend his ravages? Where was Damascus? Ans. *About 150 miles from Jerusalem: it was a princial city of Syria; and was so thronged with Jews, that Josephus mentions 10,000 having been massacred there, on one occasion, in one hour, and on another occasion 18,000, with their wives and children.* But, Damascus being in Syria, what influence had the Jewish high-priest there? Ans. *Though the Jews had no political power in Syria, yet they were allowed to exercise their authority in religious concerns.* What *way* is intended, in the 2d verse, as describing those whom Saul persecuted?

3 But how soon God can frustrate the designs of his enemies, *and even change* the dispositions *of the bitterest* persecutors!—when *Saul was near Damascus*, glorying probably that he was so near, wh arrested his progress? Nor w this a mere flash of lightning; b in the midst of the light, Saul w Jesus Christ—from what texts we learn this, besides this accoun Ans. *From Acts xxii. 14. xxvi. 1 1 Cor. ix. 1. xv. 8.*

4 How was Saul affected by th appearance? And he heard a voi —how did it address him? B how could Saul be chargeable wi persecuting *Jesus*, who had asc time before ascended to heave Ans. *This is an instance of the uni which exists between Christ and disciples: whatever is done towar them, he views as done to him.* A on this principle, men will be judg at last—can you remember a account of the last judgment, whi confirms this remark?

5 Saul, amazed and in terr said, Who art thou, Lord?—wh did Jesus say, of himself? And what common proverb did Jes remind Saul? What is the mea ing? Ans. *That as those who ki against goads, or spikes, would on wound themselves; so Saul's per cution was calculated to injure hims only, and not the cause which he w persecuting.*

6 On this, Saul felt his wea ness, and was humbled—trembli and astonished, what did he quire? And what did Jesus

* This direction should be given in all similar cases.

What city do you sup-
d meant?
ere the men, who ac-
Saul, affected by all
ns who wish the Bible
sometimes try to make
it one part contradicts
; and, as one instance,
at this account is con-
/ the account of the
ction, in the 22d chap-
e 9th verse—Read it
nd *do* these statements
ach other? ANS. *No:*
, it is plain that the men
ht," but saw "no man"
f it; and that they heard
but understood not what
ce.

Saul arose from the
opened his eyes, what,
nce of the great blaze
ld he not do? Then in
d he reach Damascus?
ong did Saul continue
d during this period,
privation did he volun-
e? To what may this
attributed? ANS. *To*
his mind; which must
greatly agitated, from a
past conduct, his present
nd the supernatural re-
received concerning the
he gospel and his future

amascus, among others,
ain disciple—what was
How had the Lord communicated with this disciple! Thus called by name, what did he reply?

11 Whither did the Lord direct Ananias to go? To whose house was he to go, in that street? For whom was he to inquire there! What reason was given for this inquiry? But Saul, having been a very strict Pharisee, had doubtless often repeated very long prayers—then what does this teach us! ANS. *The difference between* PRAYING *and* SAYING OUR PRAYERS, *as it is called. Repeating the most excellent words, unaccompanied by the desires and affections of the heart, is not* PRAYER.

12 Whom had Saul seen in a vision? And what had he seen, concerning Ananias and himself?

13 Ananias seems perfectly astonished at this information—what did he remark, concerning Saul?

14 Yes, and not in Jerusalem only—what more had Ananias heard? What *is* calling on the name of Christ? ANS. *Praying to him; and this is one proof, among many others, of his being divine as well as human; since the Divine Being alone is the proper* OBJECT OF PRAYER. And that the early Christians *did* worship Christ, is plain, from the testimony of some, who, by persecution, were compelled to recant—what is this testimony? ANS. In a letter from Pliny, Governor of Bithynia, to th

Roman Emperor Trajan, about 70 years after the death of Jesus, he says, "Their account is, that they were accustomed, on a stated day, to assemble before sunrise, and to join together in singing hymns to Christ, as to a deity," &c.

15 Notwithstanding Ananias's unbelieving fears, respecting Saul, the Lord repeats his direction that he should go—then how does he remove Ananias's objections!

16 And what did the Lord say he would reveal to Saul?

17 Then Ananias was satisfied, and went—how did he address Saul? What does this teach us? ANS. *To acknowledge all true Christians as brethren.* How did Ananias make Saul understand whom he meant, by "the Lord"? And for what purposes did he say the Lord Jesus Christ had sent him?

18 What was the immediate effect on Saul? And what did Saul immediately do?

19 And now, his mind being at ease, he partook of food, and was refreshed—introduced, doubtless, by Ananias, with whom did he associate for several days?

20 And instead of attending the synagogues to imprison the disciples of Christ, on the authority of the High Priest, what was the conduct of Saul, after his conversion? How did Saul obtain his knowledge of the gospel? ANS. *Gal. i. 11, 12.*

21 How did the Je heard Saul preach C what question did the other?

22 But being divine and assisted, what wa of Saul's preaching?

23 At this time, Sa Arabia—where do we ANS. Gal. i. 16, 17. turn to Damascus, h Jews treat him?

24 Their design, h known to Saul—what determined hostility they manifest? But in a foreign country, Jews were *allowed* th to watch for a man's *They were not only sanctioned and assisted vernor of the city, und Arabian king.* 2 Cor.

25 In this dilemma the disciples do?

26 Thus he who ca secute the disciples persecuted, and actua to them for his own escaped, whither did This was about three his conversion—for w did he go to Jerusal Gal. i. 18. How long tinue at Jerusalem? 18. On arriving at what did Saul endea But how did they feel him?

27 One person, however, seems to have known something of Saul—who? And who was Barnabas? ANS. Chap. iv. 36. What did Barnabas do, when the disciples were afraid of Saul? To *what* Apostles did Barnabas introduce Saul? ANS. *To Peter and James only.* Gal. i. 18, 19. What testimony did Barnabas bear of Saul?

28 On this representation, they evidently received Saul as a friend and a brother—for what are we told of him, in the 28th verse?

29 And how did he employ himself at Jerusalem? With whom did he dispute? Or rather, *Jews, who used the Greek language,* and therefore called Grecians — and what was the consequence of these disputes?

30 When the brethren knew this, what did they do? Where was Cæsarea? ANS. *It is doubtful whether this was the celebrated seaport town of that name, on the shores of the Mediterranean Sea, or* CÆSAREA PHILIPPI, *in Syria: but probably, it was the latter.* Why is this probable? ANS. *Because the Apostle, in describing his route, after leaving Jerusalem, says "Afterwards I came into the regions of* SYRIA *and Cilicia."* Gal. i. 21. And though, whichever Cæsarea this was, Saul *passed through Judea*; yet the *haste and secresy* he was obliged to *observe, accounts* for what he *says, in Gal. i. 21, 22*—what does he there remark, concerning the churches in Judea?

31 Now, for a time, the history mentions nothing more of Saul—but what delightful information have we of the state of the Christian churches? Where were these churches? To what, under God, might the churches probably attribute this rest, with which they were favoured? ANS. *About this this time, Caligula, the Roman Emperor, ordered his statue to be placed in the Jewish temple, in the Holy of holies; which so agitated the Jews, and so exclusively occupied their attention, that for a time they abandoned the persecution of the Christians.* Thus even the crimes of men are overruled for the glory of God and the good of his people—and, as the Christians did not relax in their piety and devotion, during this period of rest, and enjoyed the peculiar sanction of the Holy Spirit, what was the natural consequence?

32 The history now introduces another of the Apostles—which of the twelve? In his various preaching excursions, whom, among others, did Peter visit? Where was Lydda? ANS. *About 22 miles north-west of Jerusalem, near the Mediterranean Sea.*

33 To whom, in particular, was Petet introduced at Lydda? How long had this man been confined to his bed? And what was the nature of his affliction?

34 Seeing the man in this situation, what did Peter say to him? And what was the immediate effect? What is worthy of remark, in connexion with this miracle? ANS. *The striking difference between the manner of Peter and Jesus, in performing miracles: Jesus never disowned that it was by his own power he acted; whereas Peter studiously ascribes the whole glory to his Divine Master.*

35 To whom was this miracle known? Where was Saron? ANS. *Saron was not a town, but a district, a fertile plain, extending from Cæsarea to Joppa, over which were scattered several villages.* What was the effect of this miracle, among the generality of the inhabitants of Lydda and Saron?

36 Now we come to another town, *not far from Lydda*—what was the name of it? Who, in particular, is mentioned, as having lived at Joppa? These two names are of the same meaning, one being Syriac, and the other Greek—but (which is of more consequence) what was *the character* of this female?

37 But the most eminent piety is no securiry against sickness and death; for Dorcas fell sick and *died—then* what did her fellow-*disciples do with* her? What was *the design of this* washing? ANS. *It was to prevent premature interment. The Greeks used warm water: the modern Jews use rose and chamomile with the water.*

38 Then the disciples sent for Peter—what induced them to do that? What message did they send?

39 And doubtless, the men told him all that had happened—then what did Peter do? When he arrived at Joppa, at the residence of Dorcas, where did the disciples take him? That is, the chamber where the corpse was—and what are we told of those who had experienced the kindness of this good woman?

40 Peter, however, wished to be alone—when the people withdrew, what did he do? Then, turning to the corpse, how did he address it? Here he says nothing about Jesus Christ—how may this be accounted for? ANS. *Because there were no witnesses of the miracle, and consequently there was no end to be answered by such a form of address.* And what was the effect of Peter's prayer?

41 Then, calling in the disciples and widows, what did he do?

42 And though there were none present with Peter, when the miracle was performed, yet, as Dorcas had been dead, and was alive again, the fact could not be disputed—and what was the effect on the people?

43 And Peter continued many days at Joppa—at whose house?

CHAP. X.

1 IN this chapter, we have an account of the conversion of Cornelius, a gentile—where was Cornelius at the time? Where was Cæsarea? Ans. *On the coast of the Mediterranean Sea, about* 40 *miles north of Joppa, where Peter was.* What was Cornelius? And what was a centurion?

2 What was the character of Cornelius? And what was the character of his household? How did he show his love to his neighbour? And how did he exemplify his religion towards God?

3 Cornelius, we are told, saw a vision—at what hour of the day? About what hour of *our* day would this be? Of what nature was this vision?

4 Wondering what this appearance could mean, how did Cornelius address himself to God? What did the angel say, in reply?

5 This would, at least, be sufficient to calm his mind—then whither did the angel direct Cornelius to send? Where was Joppa? Ans. (*See on* Chap. ix. 36.) For whom was Cornelius to send? Can you remember how Peter came to be at Joppa, at this time?

6 With whom was Peter lodging, *at Joppa? Whereabouts* in Joppa, *was Simon the* tanner's house? *For what purpose* was Cornelius *to send to Peter?*

7 On the departure of the angel, whom did Cornelius call to him?

8 It reflected great credit on Cornelius, that his household consisted of such characters—before he sent them to Joppa, what did he do? *What* things?

9 The next day, as these good men were on their way to Joppa, what are we told of Peter? At what hour of the day was this? About what hour of *our* day would this be? But that was not the time of either the morning or the evening prayer—then how may Peter's conduct be accounted for? Ans. *Peter was an eminently pious man; and it was customary with the more devout Jews, and with the early Christians, to retire for prayer at noon.* What examples have we of this, in scripture, relative to the Jews? Ans. *David and Daniel: David said, "Evening and morning and at noon will I pray," And Daniel "kneeled upon his knees three times a day, and prayed."* What does this teach us? Ans. *That those who truly fear God, will embrace every favourable opportunity for praying to him, besides the regularly appointed seasons.* And why probably, did Peter go on the *house-top* to pray? Ans. *That he might with the greater freedom comply with a Jewish custom,* of praying towards the temple. Nor, while the temple-worship was in force, was this superstition, for its dedication, Solomon invoked

blessing of God on all who should pray towards that sacred house—what special examples have we of this practice in scripture? Ans. *Daniel, when a captive in Babylon, set his window open towards Jerusalem; and Jonah, even in the fish's body, directed his thoughts in prayer, toward the sacred temple.*

10 After Peter had been on the house-top to pray, how did he feel? Consequently, he gave directions to have food brought to him; but God had important ends to accomplish—and while food was being prepared, what happened to Peter?

11 In this trance, or vision, what did Peter see?

12 And what were the contents of this great sheet?

13 And Peter heard a voice—what did it say?

14 But Peter objected—why?

15 Then the voice spake a second time, saying—what?

16 How often was this repeated? But had not God forbidden the Jews to eat certain animals, which were considered unclean? Ans. *Yes, he had; but the time was now come for the Mosaic ceremonies to be abandoned, and God adopted this method to enlighten Peter's mind on the subject.* And all this prefigured *something* of greater importance *than clean* and unclean animals—*what? Ans. The union of the Gentiles with the Jews. The Jews were accustomed to consider unclean animals a representation of the Gentiles: command therefore to Peter to p takes of unclean animals, as well as clean, was an intimation that in fut the distinction between Jews and G tiles was to be abandoned.*

17 And the events which f lowed, made all this clear to Pete mind—for, while he doubted wh the vision could mean, who arriv at the house where he was?

18 On arriving at the hou what did they inquire?

19 And while Peter was me tating on the vision—what did t Holy Spirit inform him?

20 And what direction did t Spirit give to Peter? What reas did the Spirit assign, why Pe should do this without doubt a hesitation?

21 Obedient to this directi what did Peter immediately d What did he inform these men, himself? And what inquiry d he make?

22 What did these messeng say, in reply? What circumstan connected with the character Cornelius, did they mention, whi was not mentioned in the 2d vers

23 Probably they mention this, thinking it would recomme Cornelius to Peter—having hea their message, what did Peter d And when did he go with th messengers to Cæsarea? ho whom was he accompanied?

24 Probably, as the ev

which he was going was something perfectly new in the history of the church, Peter took these brethren as witnesses, lest the affair should be misrepresented to his fellow-apostles—how soon did they reach Cæsarea? And Cornelius was in waiting, but not alone—whom had he invited to be present when Peter should arrive?

25 The probability then is, that *they* also were worshippers of the true God—but as Peter was coming in, what did Cornelius do? But was not this very strange conduct, in a man who habitually worshipped God? Ans. *It is not certain that this homage was what we call worship; though if it were, when we take into consideration that the mind of Cornelius, though very devout, was but partially enlightened, and that he was prepared to receive Peter as a special messenger of God, we need not feel greatly surprised.*

26 Whatever was the intention of Cornelius, Peter would not allow it—why not? What may we learn from this? Ans. *That immoderate reverence is improper in one man towards another.*

27 On entering Cornelius's house, what did Peter notice?

28 Of what, (which was actually true until then,) did Peter remind Cornelius and *his friends*? Then *how did Peter* account for his *visiting from this* rule?

29 *Consequently,* what had Peter done? And having done that, what question did he ask?

30 And to this question Cornelius gives a prompt and explicit answer, by a repetition of his vision—how many days before this interview did he see the vision? At what hour of the day did he see the vision? In what was Cornelius engaged at the time? How does he describe the appearance of the angel?

31, 32 And what did the angel say to Cornelius?

33 And what therefore did Cornelius immediately do? It is observable, that Cornelius does not praise *himself*, for having sent for Peter—but what opinion does he express of Peter, for coming? All things having proceeded well thus far, Cornelius comes to the main point—of what did he remind Peter?

34 Of what did all this, in connexion with the vision he himself had seen, convince Peter? What did Peter mean by this? Ans. *That now there was to be no distinction between Jews and Gentiles, both being alike acceptable to God, regardless of ceremonial observances.* And on this same *principle,* what does this general expression teach us? Ans. *Not to look down with contempt upon* any of the human race, on account of the meanness of their origin, the colour of their skin, their station in life, or any other external circur

stance; for "God is no respecter of persons."

35 And what does Peter say of the true worshipper of God, in every nation? What did Peter mean, by saying that such were *accepted* of God? ANS. *The Jews had been accustomed, as a nation, to value themselves on their exclusive privileges, as the chosen people of God; but Peter was now convinced, that in future God would accept the Gentiles to spiritual privileges, as freely as he would the Jews.*

36 In the first place God had sent the gospel to the Jews—how are they here described? What was the nature of the gospel God sent to the Jews? What, in a parenthesis, does Peter say of Jesus Christ?

37 Then we should worship him and obey him as such—where had the gospel been published? About what time was this?

38 What does Peter say of Jesus, in the 38th verse?

39 What did Peter testify of himself and his fellow-disciples? And what does he testify of the conduct of the Jews toward Jesus?

40 What, in the 40th verse, did Peter testify, respecting Jesus?

41 Yet not to all the people indiscriminately, but to selected witnesses—who were they?

42 What did Peter say Jesus commanded his Apostles to do? What *is the meaning of "quick,"* here?

43 Who, in former times, testified of Jesus? And what their testimony?

44 While Peter was deliv this discourse, what took plac

45 And this was a *proof* God was no respecter of per but that he accepted Gentile well as Jews—how are the described, in the 45th ve What Jews were they, who present on this occasion? did these Jews feel? Wha casioned their astonishment?

46 How did they know tha Holy Spirit had fallen on Cor and his friends?

47 Perceiving this, what tion did Peter ask?

48 Then what did Peter mand to be done? Thus th of separation, between the and Gentiles was broken and they were all of one and one mind; and being probably, of learning more Christian religion, what nelius and his friends Peter to do? What, in co does this history teach us *To admit all truly spiritual to the Christian ordinanc Christian fellowship, whate differences may exist.*

CHAP. XI.

1 THE last chapte remember, contained a the admission of Ge

Christian church—who very shortly heard of this interesting fact?

2 And when Peter came to Jerusalem, some contended with him—what does this prove? Ans. *That his fellow-apostles and the early Christians did not acknowledge him as a Pope, to exercise dominion over his brethren.* Who were they that contended with Peter?

3 That is, those who were *particularly* attached to the peculiarities of the Jews—of what did they accuse Peter?

4 And Peter, though he acted under divine direction, and therefore felt conscious he had done nothing wrong, was not offended with his brethren—but what did he immediately and explicitly do?

5—17 Read the account, from the 5th to the 17th verse, and compare it with that contained in the 10th chapter..... What slight differences are there between the two accounts?

18 The dispositions manifested by the brethren, on hearing this statement, were greatly to their credit—what is related of them? What is remarkable, in this? Ans. *It was perhaps the most satisfactory instance of a national prejudice being abandoned, that was ever known. Though most nations have a feeling of peculiar consequence, yet that of the Jews was much more powerful than is common; and was in a manner authorized by their singular history.* And what besides, was equally remarkable in this affair? Ans. *The freedom and manliness with which these Jews acknowledged the Gentiles: nothing could have caused prejudices so strong to be given up, with such a noble disinterestedness, but the lively influence of Christianity; the nature of which is, to present every man to us as a brother, and equally with ourselves the offspring of God, for whom Christ died.*

19 Now we come to another interesting circumstance, the establishment of a Christian church at Antioch, the result of persecution—of what persecution? Where is the first account of their being scattered abroad? To what places did some of them go? Where was Phenice? Ans. *North of Palestine, and west of Syria: it lay along the coast of the Mediterranean Sea.* Where was Cyprus? Ans. (*See on* Chap. iv. 36.) Where was Antioch? Ans. *There are two places of this name mentioned in the Acts: the one intended here was a principal place in Syria.* What did the disciples, dispersed in these places, do? Yet, though there were doubtless many Gentiles there, to whom only did they preach?

20 To what countries did some of these disciples belong? Where was Cyprus? And where was Cyrene? Ans. (*See on* Chap. ii. 10.) And when these disciples came to Antioch, to whom did they preach? Who were these Grecians? Ans. Some suppose they were Jews who w

the Greek language; but the probability is, that they were Gentiles; since otherwise, there was no difference between the disciples mentioned in the 19th, and those mentioned in the 20th vers.

21 By what were these persecuted disciples sanctioned? And what followed, as a natural consequence?

22 Thus God overruled evil for good, and made even "the wrath of man to praise him." These important events could not be concealed—who heard of what had taken place? And they determined to sanction and encourage them, by sending some experienced brother to them—whom did they send? Who was Barnabas?

23 On reaching Antioch, and witnessing the happy effects of the grace of God, how did Barnabas feel? And no wonder; yet he knew it was desirable, not only to begin well, but to hold on to the end—therefore to what did he exhort these new converts?

24 How is the character of Barnabas described, in the 24th verse? But, will not that apply to every Christian? Ans. *Certainly it will, in a degree; but it means that Barnabas was a man of benevolent disposition, very spiritually minded, and of strong faith.* And what was the *result of his exhortations?*

25 *And such* prospects of usefulness appeared, that Barnabas wished for assistance—whom did he seek? Whither did he go, in search of Saul? Where was Tarsus? Ans. (*See an Chap. ix. 1.*) Do you remember what it was that occasioned Saul to go to Tarsus?

26 Meeting with Saul, Barnabas brought him to Antioch—how long did they continue there? And they were much employed in teaching the people—and what very particular circumstance occurred at this time, at Antioch? What had they been called before this? Ans. *By their enemies, they had been called Nazareans and Galileans; in the enemy spirit as some in the present day call all good people, Presbyterians, Methodists, &c.* And what had the disciples used to call each other? Ans. *Disciples, believers, brethren, and saints.*

27 In these times, who came from Jerusalem to Antioch?

28 What was the name of one of these prophets? How did he become possessed of this knowledge? What did he prophesy? What did he mean, by "all the world?" Ans. *The Roman empire, which was frequently spoken of as all the world.* Who was Emperor of Rome, when this famine occurred?

29 And this famine is mentioned by several of the historians of the times—in what way happened extending throughout the whole Roman empire; and as raging so severely in Judea, that great numbers perished.

for want of food. Then what did the disciples at Antioch immediately resolve to do?

30 And they did as they determined—by whom did they send their contributions? What was there, in this contribution, worthy of notice? ANS. *That every one gave according to his ability; and that it was some return to their brethren in Judea, for the kindness they had formerly manifested in even selling their estates to relieve their necessities.* Can you remember any particular act of Barnabas's, which might embolden him to urge such a return as this, and render an appeal to the liberality of the brethren at Antioch, consistent? Where is the account of the liberality of the church at Jerusalem to some of these very disciples of Antioch, when they were detained at the Passover? What should we learn from the whole? ANS. *Two things.* 1. *That those who contribute to the necessities of the destitute may, in the course of Providence, be dependant on the liberality of others.* 2. *That those who have received the contributions of others should be particularly solicitous to return the kindness, if Providence should produce a change in their circumstances.*

CHAP. XII.

1 *THIS chapter relates to the church at Jerusalem, and begins with an account of a persecution—who was the persecutor?* What Herod was this? ANS. *Herod Agrippa; grandson of Herod the Great; nephew to Herod Antipas, who beheaded John the Baptist; brother to Herodias, who instructed her daughter to ask for the head of John the Baptist; and father of Agrippa, who was almost persuaded to be a Christian.* And it appears that this Herod was a king—of what country, think you? And what act of his reign is recorded in the 1st verse of this chapter?

2 And he persecuted, not the disciples only, but also the Apostles; and not by imprisonment only, but unto death—whom did he murder?

3 Thus James was baptized in suffering, as his Lord predicted, and received the crown of martyrdom before any of the Apostles—how did his martyrdom affect the Jews? Perceiving this, what did Herod proceed to do? And probably, just from the love of popular applause, he would, if he could, have sacrificed the whole body of Christians—at what part of the Jewish year did this apprehension of Peter occur? By what other name were these days called? Why were they called the Passover? And why were they called the days of unleaven bread?

4 And being the days of unleavened bread, Herod was too religious to commit murder just then—what principle of human nature

does this exemplify? ANS. *That men are frequently under the influence of superstition, who have no religion; and scrupulously observe external ceremonies and positive institutions, while they disregard the state of the heart, and real godliness.* Can you remember any striking instances of this, in the Gospels? On this principle, what did Herod do with Peter? To whose custody did Herod commit Peter? Or to *sixteen* soldiers, who were to keep constant watch over him, four at time, in regular rotation—what did Herod intend to do with Peter immediately after *the Passover*—(for *that* was the part of the year which is here called Easter)?

5 Consequently, Peter was kept in prison, and so closely guarded lest he should be rescued; but the disciples did not *fight* for their brethren—yet what *did* they do for Peter?

6 And their prayer prevailed; and Peter was liberated the very night before he was to have been murdered—on that night, in what situation was Peter sleeping? And besides these, where was one of the quaternions stationed?

7 But how vain are human efforts, when opposed by Divine *power! Behold* a messenger from *heaven*—and how did he make his *appearance?* That however did *not wake Peter*—therefore what *did the angel* gently do? And what did he say to Peter? And what was the immediate effect?

8 And all this, without awaking the soldiers!—then what did the angel direct Peter to do? Accordingly Peter did so—then what further direction did the angel give?

9 And Peter followed him—but of what could he not feel sure? Why, what did he suppose it all was?

10 Nor was that at all to be wondered at, as Peter was so accustomed to see visions—but, following the angel through the first and second wards, where did they at last come to? And what are we told, respecting this iron gate? And they passed through, and along one street—then, Peter being quite clear of the prison, what did the angel do?

11 And when Peter was fully sensible of the *reality* of these appearances in his favour, what did he confidently assert?

12 And, taking into serious consideration what he should do, to whose house did Peter go? This Mary was the sister of Barnabas—where does this appear? ANS. *In the Epistle of Paul to the Colossians,* (iv. 10.) *where Mark, or Marcus,* as he is there *called, is said to be* "sister's son to Barnabas;" consequently he was the nephew of Barnabas, which may partly account for his partiality to him. What kind

meeting was there, at the house of Mary, when Peter went?

13 And this though it was midnight—when Peter knocked at the outer gate, who came to listen?

14 Perhaps the first thoughts of the disciples would be, that there was some persecutor, or some of Herod's ruffians; but Rhoda was soon satisfied who it was—how? Yet, strange to tell, she did not open the gate—why not? Then what did she do?

15 Hearing such an improbable story, what did those within say to Rhoda? Still she persisted in her tale—then what did they suppose? What did they mean, by this? ANS. *Some have thought they meant his* GUARDIAN *angel; but others suppose they had imbibed the notion, common among the Jews, that near or at the time of death, an apparition of the person appeared.*

16 Peter himself however, was at the gate—and, as they did not open it, what did he continue to do? Then what did they do? And when they saw him, how did they feel?

17 And probably, at this most unexpected meeting, they were all speaking at once, some asking questions, and some offering congratulations—how did he obtain silence? Then what did he do? And what *did he direct them to* do? What *James was this?* ANS. *James the son of Alpheus, who wrote the Epistle, entitled the General Epistle of James.* And he was called "The Lord's brother," or near relative; and appears to have been a person of considerable importance among the Apostles—what intimations of this are there? ANS. *In this instance,* JAMES *is distinguished from the other brethren; at the discussion at Antioch also, about circumcising the Gentiles,* JAMES *presided; when Paul and his companions came to Jerusalem, they are said to have visited* JAMES *and the elders; in the Epistle of Paul to the Galatians,* JAMES *is described as one of "the pillars" among the Apostles; and certain persons coming from* JAMES *made even Peter afraid to eat with the Gentiles.* And certainly this proves that if any one had the supremacy in the church, it was James, rather than Peter—but when Peter had desired his friends to tell James and the others of his deliverance, what did he consider it prudent to do? But could not God have sent an angel to protect him in Jerusalem? ANS. *Certainly, he could have done so, or even have preserved him without sending an angel; but it would have been presumption in Peter not to have used such means as were in his power to preserve his own life.*

18 Now the history returns to the prison—as soon as it was day, what are we told of the soldiers? What was the occasion of their anxiety?

19 And Herod sought for him

not being able to find him, what did he do? Perhaps he punished them severely, under a pretence that either they had been off their guard, or else assisted the prisoner in making his escape—but what was, not improbably, the *real* reason? Ans. *Lest it should be circulated that Peter had been rescued by miraculous interference, and so the Christian cause should flourish; and this is the more likely, as such an effect had been produced by a similar deliverance of all the Apostles.* Chap. v. 19, &c. After this, Herod left Jerusalem—and whither did he go? Where was Cæsarea? Ans. (*See on* Chap. viii. 40.)

20 With whom had Herod been displeased? Where were Tyre and Sidon? Ans. *On the sea-coast, south-west of Syria, just above that part of Palestine called Galilee.* But these people wished to be reconciled—and coming to Herod at Cæsarea, for that purpose, whose good services did they secure? Why did they desire peace? How were they nourished by the king's country? Ans. *Being principally engaged in trade, they were almost entirely dependant on Judea for a regular supply of corn.*

21 This submission of the Tyrians and Sidonians, afforded Herod a *fine opportunity of* displaying his *magnificence*—what, on an *appointed day, did* he do? Is there *any account of* this ostentatious *harangue, by* any other writer? Ans. *Yes, by Josephus, the Jewish historian. He tells us that Herod was at Cæsarea, to celebrate certain games in honour of the Roman Emperor; and that, on the second day of the festival he entered the theatre, decorated with a garment wholly of silver, the reflection of which, when the sun shone upon it, was exceedingly brilliant.*

22 On witnessing this display, and hearing the oration he delivered, what did the people say of Herod? And Josephus tells us something more—what? Ans. *That they added, "Be thou merciful to us; for although we have hitherto reverenced thee only as a man, yet shall we henceforth own thee as superior to mortal nature."*

23 What followed this appalling impiety? Why was Herod thus smitten? What was the nature of his calamity? And how did it terminate?

24 Thus miserably did this man die, who just before had been flattered as a god!—but what was the happy consequence of the death of Herod?

25 In the 25th verse, we are told that Barnabas and Saul returned from Jerusalem—after having done what? To what service does this probably refer? Ans. *Conveying to* the church at Jerusalem *the contributions* of the church at Antioch. Returning from Jerusalem, whom did Barnabas and Saul bring with them to Antioch?

CHAP. XIII.

HIS chapter returns to the
at Antioch, and begins with
pointment of the first Chris-
ission to the Gentiles—what
ction of persons is said to
een in the church at Antioch?
persons of this description
med?

While these good men were
ed in the exercises of religion,
ommand was given, concern-
o of them, by the Holy Spirit?
In receiving this command,
was the immediate conduct of
urch at Antioch?

And by what higher authority
hat of the church, were Saul
Barnabas sent forth? What
ne first place they came to?
e was Seleucia? ANS. *Se-
was a city of Syria, about* 15
*orth-west of Antioch, near the
east point of the Mediterranean*
From Seleucia they took ship
l whither did they sail? And
was Cyprus? ANS. (*See
ap.* iv. 36.)

Salamis was a town on the
n coast of Cyprus—at Sala-
what did Saul and Barnabas
Who accompanied Saul and
abas, to assist them in such
es as were necessary? What
was this? ANS. *John, also
Mark, the nephew of Barnabas.*
Passing through the island of
s, from east to west, what
town did they come to? What
kind of man did they meet with at
Paphos? What was his name?
Why is he called Bar-jesus? ANS.
*Because he was the son of a man,
named Jesus; by the same rule, we
read of Bar-timeus, the son of
Timeus; and Bar-jona, the son of Jona.*

7 With whom did Bar-jesus re-
side? What was the name of this
Roman deputy? What was his
character? And he sent for Saul
and Barnabas—why?

8 By what name is Bar-jesus
called, in the 8th verse? Why is
he called by this name? Whom
did this sorcerer oppose? How did
he oppose them?

9 In the 9th verse, we find, for
the first time, Saul called by ano-
ther name—what is it? And *why*
was he called Paul? ANS. *Some
suppose that he altered his name, in
compliment either to Sergius Paulus,
of whose conversion he was the instru-
ment; or to the Gentiles, whose Apostle
he peculiarly was.* What do others
suppose? ANS. *That, as the same
name is necessarily spelt differently
in different languages; so Saul was
the name by which he was called by
the Jews and Syrians, and Paul the
name by which he was called by the
Greeks and Romans.* Can you men-
tion any other names of persons,
spelt differently in the Old and
New Testaments, just for this rea-
son? Paul looked steadfastly on
the sorcerer, and addressed him

with the utmost severity; yet it could not be *abuse*—for under what influence did he speak?

10 By what epithets did Paul address Elymas? And of what did he accuse him?

11 What judgment upon Elymas did Paul predict? Nor was this a presumptuous threat—for what was the immediate result? Consequently, what was Elymas constrained to do?

12 What was the effect on the deputy, of this miraculous attestation of that truth which Elymas had perverted? What should this incident teach us? Ans. *To beware of wilfully perverting or misrepresenting the truth, from selfish considerations: and though it is not usually followed by bodily blindness, as in this case; yet it is often followed by blindness of mind.* What passage of scripture proves the truth of this? Ans. 2 Thes. ii. 11, 12.

13 Leaving Paphos, whither did the Apostles go? Whereabouts is that? Ans. *A few miles north of the Mediterranean sea.* Who left them, while they were at Pamphylia? And from what is mentioned afterwards, it appears that the *reason* of his leaving them, was weariness of the service—whither did he return?

14 Leaving Perga, whither did *the Apostles go?* And where*abouts was Antioch?* Ans. *This is not the celebrated city of that name, in Syria, where there was such a flourishing church; but a town north of Perga, in Pisidia.* On the Sabbath-day, at Antioch, whither did the Apostles go?

15 And they probably intimated to the rulers their wish to comply with a usual custom—for what, after the reading of the law, did the rulers say to them?

16 And which of the Apostles addressed the people? And he divided the congregation into two classes—what did he call them? Of course, by "Men of Israel," he meant the *Jews*—whom, probably, did he mean, by those who *feared God?* Ans. *Not only those who were proselytes to the Jewish religion; but such Gentiles, as, though not proselytes, were assembled, in a part of the synagogue set apart for their use, to worship God.*

17 With what part of the history of their forefathers did Paul begin his address? Can you remember who was King of Egypt at that time? And what kind of a man was he? By whom did God deliver the Israelites from the Egyptians? What were the marked and striking events that attended that deliverance?

18 Whither did the Israelites go, after they escaped from Egypt? How long were they, in passing through the wilderness? Can you tell why they were so long? And

can you mention a few of the principal events that happened to them, during these forty years?

19 How many nations did God destroy in Canaan? What nations were they? Ans. *The Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites.* After the destruction of these nations, how was the land divided?

20 And after all these transactions, what kind of governors did God give to Israel? Who was the last of those judges?

21 In the time of Samuel, the people became weary of that kind of government, and wished to be like other nations—consequently, what did they desire? And God granted them their desire—whom did he appoint? How long was Saul king?

22 Who succeeded Saul, in the office of king? What did God testify of David?

23 And God promised that the throne of Israel should continue to be filled by the seed, or *descendants* of David—whom, agreeably to this promise, after many others, had God at last raised up? But in what sense did Jesus fill the throne of his ancestor David? Ans. *He was the* SPIRITUAL *king of the Jews, to govern them in those things which relate to the soul and to eternity.*

24 At what time was Jesus *raised up?*

25 In pursuance of his ministry, John asked his hearers whom they thought he was, and declared that he was not the Messiah—and what did he say, of some other person? Of *whom* did he speak this?

26 To whom did Paul say this good news of a Saviour was sent?

27 And it was sent to *us* also: but Paul goes on to speak of the Jews who *condemned* Jesus—to what does he attribute their conduct? Yet they were inexcusable, they *might* have known Jesus—what means had they of being made acquainted with the character of the Messiah?

28 Notwithstanding their ignorance, they were guilty of the greatest injustice, even on their own showing—for what could they not find in Jesus? Yet what did they desire? Whose permission did they require? But who was Pilate, that they should ask his leave?

29 After they had fulfilled the prophecies, by putting Jesus to death, what did they do with him?

30 And they sealed the sepulchre fast, you know, but all in vain—why?

31 And after his resurrection he was seen many days—can you remember how many? By whom was Jesus seen, after his resurrection? Consequently, what were all those persons qualified to be?

32, 33 Then what glad tidings

did Paul declare to his hearers at Antioch?

33 With what prophecy does this agree?

34 What other declaration does the resurrection of Jesus prove true?

35 And of what other passage is it a fulfilment?

36 That was the language of David; but the Apostle proves that it *could not* be true of David himself—why not?

37 But what was true of Jesus, whom God raised again?

38 And what important doctrine did Paul connect with this historical statement?

39 Through Jesus Christ, what all-important blessing is communicated? *Who* are justified? And, what, much as the Jews prided themselves in it, could *not* effect this great good? And what *is* this blessing of justification? ANS. *Having broken the law of God, which is holy, just, and good, we never can justify ourselves before God; but if we repent of our sin, and (instead of trusting to our own good works) humbly and heartily trust in Jesus Christ for salvation, God, for the sake of Jesus Christ, will accept and save us, as if we were actually just, and had never broken his law.*

40 *In conclusion*, of what did Paul entreat his hearers to beware?

41 *And what was this, which was spoken of by the Prophets?*

42 *After this address*, the Jews appear to have left the synagogue in silence—but what did the Gentiles request?

43 Yet some of the Jews and Grecian proselytes, after the majority were dispersed, followed Paul and Barnabas—to what did the Apostles exhort them?

44 Then, of course, they had professed to *receive* the grace of God, or they would not have been exhorted to *continue* in it—what kind of congregation had the Apostles the next Sabbath? Nor do they appear to have been influenced by mere curiosity—for what is said to have been their object in assembling together?

45 And this should be *our* object, whenever we attend the house of God—when some of the Jews saw such a multitude, how did they feel? And, under the influence of this hateful feeling, what did they do?

46 What influence had this opposition on the minds of Paul and Barnabas? And what did they state it was necessary should be done? And why was this necessary? ANS. *On account of the direction of Jesus himself, "that repentance and remission of sins should be preached in his name among all nations,* BEGINNING AT JERUSALEM." What other scriptures are in exact agreement with this representation? ANS. Acts iii. 26. xviii. 5. 6. xxvi. 20. Rom. i. 16. ii. 10.

squently, seeing the Jews at
ch rejected the gospel, what
he Apostles do?

r And what authority had the
stles for turning to the Gentiles?

8 On hearing this, how did
Gentiles feel? And what did
y do?

49 And, notwithstanding the
position of the Jews, what pro-
ess did the gospel make?

50 Whom did the Jews insti-
ate against the Apostles? And
what was the result of this perse-
cution?

51 On being expelled, what did the Apostles do? What authority had they for this conduct? Ans. *A direction of their Lord's, recorded by three of the Evangelists.* Matt. ix. 14. Mark vi. 11. Luke ix. 5. And the Jews would easily understand this—why? Ans. *It was customary with the Jews to shake off the dust of their feet against the Gentiles; and to such a degree did they sometimes carry this feeling, that they would not even receive herbs from a heathen country, lest the dust of the country should be mingled with them.* Being expelled from Antioch, whither did the Apostles go? And where was Iconium? Ans. *South-east of Antioch, in Pisidia.*

52 And notwithstanding this persecution, what was the state of the Apostles' minds? With what, under *these circumstances*, was this *state of mind* in agreement? Ans. *With part of our Lord's sermon on the Mount.* Matt. v. 10—12.

CHAP. XIV.

1 The last chapter concluded with an account of Paul and Barnabas fleeing to Iconium, on account of persecution at Antioch in Pisidia — where was Iconium? Though the Jews at Antioch had rejected the gospel, yet whither, at Iconium, did the apostles go, to publish it? And what was the effect of their preaching, in the synagogue at Iconium?

2 As in all congregations, there are two classes, believers and unbelievers—to what did the unbelieving Jews incite the Gentiles?

3 With a view therefore of counteracting these prejudices, what did the Apostles do? How did the Lord sanction them, in this work?

4 The consequence was, the city was divided into two parties—how are these parties described?

5 What measures did the enemies of the Apostles propose to adopt?

6 Being informed of their intention, the Apostles fled—whither In what direction was Lycaonia Ans. *South-west from Iconium.*

7 At Lystra and Derbe wh did the Apostles do?

8 At Lystra they performe miracle—of what kind?

9 This man heard Paul s

and attracted his notice—what did Paul perceive in him?

10 Perceiving this, (probably by something in the man's manner,)—what did Paul say to him? And what was the immediate effect?

11 When the people saw this, what did they say?

12 By what name did they call Barnabas? And what did they call Paul? Why did they call Paul Mercurius? And Mercurius was considered to be the god of eloquence—but was not all this very strange? ANS. *It was a common notion among the heathen, that their imaginary gods sometimes descended to the earth in the human form; and especially Jupiter and Mercury.*

13 It seems there was a temple at Lystra, in honour of Jupiter—what was the priest of that temple about to do?

14 Perceiving the intention of the priests and the people, what did the Apostles immediately do?

15 And remonstrating with the people, what did they say they were? And besides that—what did they say was their express object in coming among the Gentiles? What testimony do they bear of the living and true God?

16 What had God permitted *formerly?*

17 Permission is widely different *from approbation,* and by no means excused the heathen: they could not plead ignorance of the Supreme Being—for what proofs did God furnish, both of his existence and his goodness? And what should *we* remember, when we read such an account as this? ANS. *That if the heathens are inexcusable in not glorifying God, because they have the light of nature; how much more inexcusable we must be, who, in addition to the works of God, are favoured with his word, in which his will concerning us is declared so plainly, that all who desire to know it may.*

18 Notwithstanding this forcible remonstrance, what could the Apostles scarcely accomplish?

19 A very short time however, witnessed a striking contrast: while the Apostles were at Lystra, some of their former persecutors followed them—from what places? And though a short time ago, they were about to sacrifice to the Apostles as gods, what were these same people at Lystra, persuaded to do to Paul? And after they had stoned him, what did they do? And so thoroughly did they stone him, that what did they suppose?

20 Paul could scarcely help thinking now of what had been his own conduct in the case of Stephen, and the thought, in connexion with the change which had been effected, would fill his mind with humility and gratitude—whil

disciples stood around him, bly consulting about his bu- what did he do? That must filled them with joy—and t did he do, the next day? s must have been miraculous— ? ANS. *Though, not being ac- lly dead, he might, in time, have overed without a miracle, yet he uld not immediately have walked to the city; nor especially could he ve travelled to Derbe the next day, hen, according to the common course f things, he must have felt his wounds ean more accutely, and have been more unable to travel, than on the pre- ceding day.*

21 And what did the Apostles do, at Derbe? Then whither did they go? This was truly astonish- ing: the disciples might have urged, as our Lord's disciples did, "Master, the Jews of late sought to stone thee, and goest thou thither again;" nay, in one place Paul had actually been stoned— was their conduct wise, in returning to these places? ANS. *In fleeing from persecution, when their lives were endangered, the Apostles com- plied with the direction of their Lord; but their return to these places was highly desirable, for the sake of the young converts; and there would be no immediate danger if they kept themselves from public observation, which they probably did: we do not read that they entered the synagogue at either of these places, in returning.*

22 What was the nature of their interview with the new converts to Christ, at these places? And after establishing their minds in the faith they had so lately embraced,—of what rather discouraging truth did the Apostles remind them?

23 What else did the Apostles do, before they left these dis- ciples?

24 Having established these young Christians in the faith, and formed them into churches, whither did the Apostles go? Where were the districts of Pisidia and Pam- phylia?

25 At what town in Pamphylia did the Apostles preach? From Perga, whither did they go? And where was Attalia? ANS. *South of Perga, on the northern coast of the Mediterranean sea.*

26 From Attalia, whither did the Apostles go? This was An- tioch in Syria,—how is it des- cribed? That is, the place in which they had been solemnly set apart for this mission—where is the ac- count of the designation?

27 Arriving at Antioch, they called a meeting of the church,— for what purpose?

28 And what are we told, in the 28th verse?

CHAP. XV.

1 This chapter relates to the church at Antioch, and contains an account of a dispute occasioned

certain strangers coming among them—whence did they come? And probably from Jerusalem—what notion did they circulate among the Gentile members of the church at Antioch? How does Paul describe these men and their object? ANS. Gal. ii. 4.

2 How did the conduct of these men affect the church at Antioch? Who appear to have been most forward in opposing them? As far as concerned Paul and Barnabas, what does Paul himself testify? ANS. Gal. ii. 5. In consequence, what did the church at Antioch determine? After all, as Paul himself felt satisfied—what was it induced him to comply with the desire of the church? ANS. *The will of God was made known to him by express revelation.* Gal. ii. 2.

3 Antioch, you may remember, was in Syria—through what parts of Palestine did Paul and his associates pass, in their way to Jerusalem? What did they publish to the churches in those districts? How did the brethren receive this intelligence?

4 On reaching Jerusalem, they were cordially received—by whom? What did they relate to the church at Jerusalem? But Paul had previously a private interview with *some of them*—with whom? ANS. *Gal. ii. 2. And why did he adopt this precaution?* ANS. Gal. ii. 2. And what does this prove? ANS. *That though the Apostle Paul was honoured by express revelations from Jesus Christ, and was instructed in the gospel, not by men, but from heaven, he was not above consulting with those who, in some respects, were his inferiors.*

5 At this time, a certain sect of the Pharisees rose up, to trouble the church—what did they say was necessary? Who (as they said,) ought to observe the Mosaic rites? Who would they have circumcised? ANS. Gal. ii. 3. But Paul would not consent to that—why not? ANS. *Because Titus was a Gentile, and no such command was given to the Gentiles, unless they voluntarily became proselytes to the* JEWISH *religion.*

6 Who assembled together to discuss the subject, in relation to the churches of the Gentiles?

7 After many had delivered contrary opinions, who rose, to address the meeting? And he was particularly qualified to speak on that subject—why?

8, 9 And God had, in a very marked manner, sanctioned the reception of the Gentiles into the Christian church, without conformity to the Jewish ceremonies—how?

10 Consequently, what question does Peter ask, in the 10th verse? But did Peter mean to complain of the ceremonies that had been im-

posed on the Jews? ANS. *No; but he intimated their exceeding difficulty.*

11 What did Peter represent as having become the great and only ground of hope, both for Jews and Gentiles?

12 What was the effect of Peter's address on the hearers? Availing themselves of this disposition to hear, what did Barnabas and Paul declare?

13 Who addressed the assembly when Barnabas and Paul had concluded? How did he commence his address?

14 Then he referred to something which had already been addressed to them—by whom? What did he remind his hearers that Peter had declared?

15 And with whose testimony did that fact agree?

16, 17 What is the prophecy to which James particularly alluded. This prophecy was given by Amos—how may we account for the variation between the passage as it stands in our Bible and as it is quoted here? ANS. *The Apostle James did not quote from the Hebrew Scriptures themselves; but from the Greek Translation of them.*

18 What does James declare of God, in the 18th verse?

19 *Taking all this into consideration, what sentence did James pronounce, as to the question concerning which the meeting was held?*

20 But though they would not enforce on the Gentiles what God had not commanded--yet from what did they prohibit them? Why did the Apostles connect together and prohibit the things mentioned in the 20th verse? ANS. *Not because they were similar, either in their nature or their importance; but because they were all intimately connected with the idolatrous worship of the people around them.*

21 As the Jews and Gentiles were now to form one communion, what rendered it necessary that the Gentiles should abstain from things strangled, and blood?

22 James having decided the question to their satisfaction, what did the assembly propose doing? Whom did they propose to send? What is recorded of the persons who were to accompany Paul and Barnabas? Who was Judas Barsabas? ANS. *It is generally supposed that he was the person mentioned in the 1st Chapter, in connexion with Matthias, when a new Apostle was chosen by lot; though there is a slight variation in the names.* And who was Silas? ANS. *The same person as, in some of the Epistles, is called Sylvanus. Peter, in his First Epistle, commends him as "a faithful brother."*

23 And the church at Jerusalem wrote letters by these men—to whom?

24 What did they say the

heard? And what did they disown?

25 Yet, all things considered, what did they judge advisable?

26 What honourable testimony do they bear, of Barnabas and Paul?

27 Whom did they say they sent with Barnabas and Paul?

28 Why did they not insist on the Gentiles being circumcised? What do they say of those things from which they prohibited them?

29 Than *what* necessary things? But respecting these, what were the Gentiles told?

30 Having received their instructions, the brethren depart for Antioch—on arriving thither what did they do?

31 What effect had this communication on the believing Gentiles at Antioch? About this time, it is probable, Peter came to Antioch, and mingled with the Gentiles as freely as with the Jews: but afterwards he altered his conduct—why? ANS. Gal. ii. 12. And what were the effects of this temporizing conduct? ANS. Gal. ii. 13. On this, the Apostle Paul withstood Peter boldly—and how did he reason with him? ANS. Gal. ii. 14. But how did Peter *compel* the Gentiles to live as the Jews? ANS. *By refusing otherwise to associate with them.* What does this *incident prove*? ANS. *That even inspired men were not wholly free from imperfection and occasional error; and that the word of God must be our guide, in preference to any human teacher.*

32 Having fulfilled the errand on which they were especially sent, what friendly service, in addition, did Judas and Silas render to the church at Antioch?

33 After some little time, what are we told of these two brethren?

34 But what did Silas prefer doing?

35 And this district appears to have received very considerable attention—from whom?

36 After some time, what did Paul propose to Barnabas?

37 To which Barnabas agreed—and whom did he determine to take with them?

38 But Paul did not approve of this—why not?

39 What was the consequence of this disagreement? Thus we have another instance of the imperfection of the best of men—what does the mention of this prove? ANS. *The fairness and impartiality of scripture history, in recording the faults, as well as the excellencies, of the people of God.* And did these good men continue at variance? ANS. *No: it is very plain, from certain hints in the Epistles, that Mark retrieved his character, and regained the favourable opinion of Paul, and* was even employed in connexion with him, in preaching the gospel. 2 Tim

iv. 11. Philem. 24. Whither did Barnabas sail, in company with Mark? Where was Cyprus?

40 And this is all we hear of him, from this history; though doubtless his mission was acceptable to the Great Head of the church, and productive of good —whom did Paul choose for a companion? What do we read, concerning these two brethren, previously to their departure?

41 What route did Paul take, in company with Silas? Where was Syria? And where was Cilicia? Ans. *Cilicia was a district north-west of Syria.* How are the ministrations of Paul and Silas described? What is the confirmation spoken of here? Ans. *Not a religious ceremony: but, by repeated exhortations, admonitions, and encouragements, strengthening the faith of those believers, who had formerly avowed their attachment to the gospel.*

CHAP. XVI.

1 Who is the person first spoken of, in this chapter? What is said of him? Where were Derbe and Lystra? Ans. (*See Chap.* xiv. 6.) At either Derbe or Lystra, (probably at Lystra,) with whom did Paul meet? This is the same person as, in the Epistles, is called Timothy—what was his character? What was his mother? What was his father? What was the character *of his mother?* Where is this account of her confirmed? Ans. 1 Tim. i. 5. And what incidental testimony is there, of this? Ans. *The early education of Timothy in the Jewish scriptures.* 2 Tim. iii. 15.

2 What account have we of Timothy, in the 2d verse of this chapter? What does this render probable? Ans. *That Timothy was an inhabitant of either Lystra or Iconium, and converted to the Christian faith during a former visit of Paul and Barnabas to those places.* With what does such a supposition strikingly agree? Ans. *With certain parts of Paul's Epistles to Timothy.* 1 Tim. i. 2. 2 Tim. i. 2. 6. 13. iii. 10, 11.

3 What did Paul desire Timothy to do? What Jewish ceremony did Paul perform on Timothy? And why did Paul circumcise Timothy? And was this right? Ans. *Yes, for if circumcision were not necessary, still it had not been formally abolished; and consequently, Timothy being a Jew, it could not be wrong in his case, to comply with this Jewish rite.* Where does Paul state the principle on which he acted, in this and similar cases? Ans. 1 Cor. ix. 20. What should we learn from this? Ans. *To accommodate ourselves to the prejudices even, of Christians, in matters of indifference, and where such accommodation would not be a departure from Christian doctrine and Christian principle.* After all, what

good would arise from Timothy's submission to this rite? ANS. *It would remove those prejudices which otherwise the Jews would entertain against him, and induce them to give a favourable attention to his instructions when he preached in the synagogues, for which service he was eminently qualified.*

4 As Paul and his companions pursued their journey, what public document did they leave with each of the churches?

5 What was the result of their ministration in these churches?

6 In the 6th verse, we are informed of something very remarkable—what places had they passed through previously? Where was Phrygia? ANS. *(See on Chap.* ii. 10.*)* And were was Galatia? ANS. *Galatia was a district north of Phrygia.* Having proceeded thus far, where were they forbidden to preach? What part is meant, here, by Asia? ANS. *The district around Ephesus, south-west of Phrygia.* By what supernatural influence were they forbidden?

7 Then whither *did* they go? And where was Mysia? ANS. *A province north-west of Phrygia.* From Mysia, whither *would* they have gone? And where was Bithynia? ANS. *A province north of Galatia.* Why did they not go into Bithynia?

8 *Then,* passing through Mysia, *whither did they go?* Where was *Troas? ANS. Troas was a sea-port town, at the western extremity of Mysia, on the shore of the Ægean sea.*

9 At Troas, what appeared to Paul? Of what nature was the vision?

10 In consequence of this vision, what did Paul and his companions immediately do? Why, what did they infer from the vision? What is there in this verse, particularly worthy of notice? ANS. *That until now, the historian used to say,* THEY *went to such a place; but he now says,* WE *endeavoured to go, &c.* What does this change render probable? ANS. *That Luke joined the Apostle at Troas; and that he had a personal knowledge of what he wrote during the rest of the journey.* And for what will this account? ANS. *For the difference between the narrative of the former part of this journey, and of the latter part—the first part being very general, and containing scarcely any incidents, the last part being very particular and minute.* And for what else will this account? ANS. *For the omission, in the former part of the History, of several circumstances mentioned in the Epistles; such as Paul's dispute with Peter, and some of his journeys, persecutions, and dangers.*

11 Sailing from Troas whither did Paul and his companions go direct? Where was Samothracia? ANS. *Samothracia was a small island* in the Ægean Sea. The next day, whither did they sail? And where

was Neapolis? Ans. *Neapolis was a town on the eastern boundary of Macedonia.*

12 From Neapolis, whither did they go? What was Philippi? Of what empire was Philippi a colony? Ans. *(See Ver. 21.)* And what historical testimony is there, which confirms this statement? Ans. *In the 17th century, some coins were dug up, which showed that a colony was planted there by Julius Cæsar, and enlarged by Augustus.* What stay did the Apostle make at Philippi?

13 On the Sabbath, whither did Paul and his companions go? Being there, what did they do?

14 One person, in particular, is mentioned as a hearer—what was her name? What was her trade? Where was her home? Where was Thyatira? Ans. *In the province of Lydia, about 200 miles south-west of Philippi.* What was the character of Lydia? And she heard Paul with marked attention and profit—to what is this attributed? What does this prove? Ans. *That the effects of the gospel depend on the state of the heart; and that without Divine influence the heart is disinclined to spiritual things.*

15 To what Christian ordinance did Lydia attend? Who, besides Lydia, were baptized? Then what friendly invitation did Lydia give to Paul and his companions? And did she prevail?

16 During the time they resided with Lydia, going one day to the place of public prayer, who met them? It seems this young woman was a slave—to whom was she profitable? By what was she profitable to them?

17 What did this damsel, or rather the evil spirit within her, testify of Paul and his associates?

18 And that was repeated, for many days—how did Paul feel, in consequence? But was it not a *true* testimony? Ans. *Yes, it certainly was; yet Paul felt unwilling to be announced, even in a true character, by evil spirits; lest they should seem to be connected with the servants of the most high God.* How, therefore did Paul address the evil spirit? When did the evil spirit depart?

19 What was the consequence, in this case, to the owners of the girl? And that proves that it was a *real* possession—what, in revenge, did her owners do?

20 Before whom did they take Paul and Silas? Of what did they accuse these good men?

21 In what way did they say they troubled the city?

22 Who had been persuaded to unite with the owners of this slave, against Paul and Silas? Then what did the magistrates do? *Whose* clothes? And what orders did they give?

23 Having beaten Paul and

Silas, whither did they send them? And what particular charge did they give to the jailor?

24 Nor did he seem in the least unwilling to perform *his* part—having received such a charge, what did he do? Where does Paul refer to this treatment? Ans. Phil. i. 29, 30. 1 Thes. ii. 2.

25 But the spirit cannot be confined—at midnight, what did Paul and Silas do?

26 And what suddenly took place? What were the effects of this earthquake?

27 How ineffectual are all human precautions, if God but exert *his* power!—who was awoke from his sleep by this earthquake? And seeing the prison-doors open, what did he immediately do? And for what purpose did he draw his sword? Why was he about to resort to such a desperate measure?

28 But Paul prevented this rash and wicked act—how? What does the conduct of Paul prove? Ans. *The kind and benevolent spirit of the gospel, inducing those who live under its influence, to return good for evil.* What command, to this effect, was enjoined on the disciples of Christ? Ans. Matt. v. 44.

29 On hearing Paul's assurance, *what did the* jailor do? Then, *springing into* the prison, in great *gitation of mind*, what did he do? *'hat does this prove?* Ans. *at he believed the earthquake was in consequance of their imprisonment; and probably he remembered and believed now, the testimony of the possessed damsel.* What was that testimony?

30 Accordingly, having brought them out of their dungeon, as an act of mere justice—what important question did he address to Paul and Silas?

31 And the answer to this question is as interesting to us, as it was to the jailor—what is it? And what is believing in the Lord Jesus Christ? Ans. *Cordially approving of his great salvation.* And what is the nature of his salvation? Ans. *It delivers us from the love of sin and the misery of hell; restores us to the favour and friendship of God; and introduces us to a state of perfect holiness and eternal happiness.* To whom, besides to the jailor, would the gospel, Paul preached, apply? Then would the family of the jailor be saved, in virtue of *his* faith? Ans. *No: for religion is a personal concern: the meaning is, that as on his believing, the jailor would be saved, so on their believing, his family would be saved.*

32 In strict accordance with this, to whom, besides the jailor, did Paul and Silas address themselves?

33 The first effect of this preaching, on the jailor, was an act of common justice and humanity—what was it? But was it not

strange, that they who could work miracles, and for whose sakes an earthquake was sent, should *need* such attentions? Ans. *Their power to work miracles did not extend to* THEMSELVES, *so as to exempt them from suffering and pain: indeed, the constant use of such a power would have prevented all the good which arose to themselves and to others, from their afflictions.* Having done all he could to alleviate the sufferings of Paul and Silas, to what Christian ordinance did the jailor submit? And who besides were baptized?

34 Having brought Paul and Silas into his house, what further kindness did the jailor show them? And now he seemed a happy man; and no wonder; for now he "believed in God"—and who else were believers?

35 In the morning, what did the magistrates do?

36 Consequently, what did the jailor say to Paul?

37 But of what did Paul remind the jailor, concerning the magistrates? And what rendered them especially to blame in this? *Who* were Romans? Consequently, of what did Paul complain? And what spirited demand did he make? But is such a spirit as this consistent with Christianity? Ans. *Certainly it is; for had not Paul required from the magistrates this public acknowledgement, the people might suppose they had suffered justly, and so Christianity itself would have borne the reproach.* But might not all this have been prevented, if Paul had pleaded the privilege of the Romans before? Ans. *It might, if the statement had been believed; but most likely in the tumult it would have been disbelieved, or disregarded.*

38 This message from Paul was delivered to the magistrates—and what feeling did it produce in their minds? Why should this alarm them? Ans. *Because, had Paul preferred a legal complaint against them at Rome, they would have suffered a very heavy penalty, only for binding these Roman citizens, and a still heavier one for beating them with rods; and have been prevented from ever again serving as magistrates; and under very aggravated circumstances, such offences were punished with death.*

39 Consequently, though the magistrates cared nothing for the *cruelty and injustice* of which they had been guilty—yet when they found they had acted illegally, what did they do?

40 As Paul and Silas had no vindictive feelings, they were satisfied—whither did they go? Whom did Paul and Silas meet, at the house of Lydia? Who were these brethren? Ans. As we do not read of any other converts at this time, at Philippi, they must have been either Lydia's household, or the jailor's: both. What appropriate se

did Paul and Silas render these young converts?

Thus the foundation was laid of a large and flourishing Christian community—where do we read of it? ANS. Phil. i. 1. As there was also a church at Thyatira, the the residence of Lydia; and as there is no account of any of the Apostles visiting that city, the probability is, that Lydia and her family, on their return home, introduced the gospel there—where do we read of the church at Thyatira? ANS. Rev. ii. 18, 19, &c. In what light should we view these things? ANS. *As an encouragement to introduce the gospel, by every means in our power, in those places which are destitute of it; since the most extensive blessings frequently arise from small, and apparently insignificant beginnings.*

CHAP. XVII.

1 The last chapter concludes with the departure of Paul, and at least some of his companions, from Philippi—but what renders it probable that Luke, the historian, continued at Philippi? ANS. *In this, and the two following chapters, he says,* THEY *did this and that, instead of saying,* WE. After leaving Philippi, what places did Paul and his companions pass through, apparently without making any stay? Where were Amphipolis and Apollonia? ANS. *South-west of Philippi.* What was the third place to which they went, after leaving Philippi? And where was Thessalonica? ANS. *North-west of Apollonia.* What is mentioned, in relation to Thessalonica? And what does this notice seem to imply? ANS. *That there were no synagogues at Amphipolis and Apollonia; and that may account for Paul's passing through those places without making any stay.*

2 There being a synagogue at Thessalonica, what did Paul do, agreeably to his usual custom?

3 What were the particular subjects that Paul explained and enforced?

4 What, consequently, are we told of some of the Jews of Thessalonica? Who else believed, and associated with Paul and Silas? These Greeks were Jews who spake the Greek language; but there were other labours and other converts, not mentioned here—how do we learn this? ANS. *The Apostle stayed at Thessalonica long enough to receive contributions from Philippi twice;* (Phil. iv. 16.) *and in the Epistles to the Thessalonians, he not only intimates that he was with them some considerable time; but congratulates them on having turned from* IDOLS *to the living God, which must apply to* GENTILES. 1 Thes. i. 9. ii. 9.

5 And that is in exact agreement with the usual practice of

Apostles, of first addressing themselves to the Jews, and then to the Gentiles: the unbelieving Jews, probably on account of their success among the Gentiles, set themselves against Paul and Silas—by what feeling are they said to have been influenced? Whom did these Jews associate with them, in their opposition to Paul and Silas? What description of persons were these? ANS. *A kind of jugglers and buffoons, the very scum and dregs of society: they are described as exceeding all others in "sottishness, lying, tattling, impudence, and perjury."* Associating with such vile characters, what did the Jews do? Expecting to find the Apostle and his companions there, whose house did they assault? Who was Jason? ANS. *It is generally supposed he was a Jew, and a citizen of Thessalonica: Paul mentions him, in his Epistle to the Romans.* Rom. xvi. 21.

6 When the mob found that Paul and Silas were not at Jason's, to whom did they extend their persecution? To whom did they take these unoffending brethren? And what charge did they lay against Paul and Silas, and the brethren? And in one sense the charge is a *true* one: Paul and Silas *did* wish, and all Christian Reformers *do* wish to "turn the world upside down"—in what respects? ANS. *The world being in a wretched state, by sin, all Christians earnestly desire to see it totally altered in a moral and religious respect, and desire to do what they can to promote this change.*

7 What did these accusers say of Jason? And what did they allege against all who followed the religion of Jesus? With what is their false accusation in perfect agreement? ANS. *With the conduct of the enemies of religion in every age, against the subjects of true religion and the advocates of religious reform; such persons having been generally stigmatized as seditious, and disaffected against the government.* What instances of this injustice are recorded, in the scriptures? ANS. *When the* ISRAELITES *desired to worship God, Pharaoh accused them of* IDLENESS: Ex. v. 1. 18. What other similar instance is related, in the scriptures? ANS. *When* NABOTH, *in compliance with the law of God, refused to sell his estate, Jezebel procured false witnesses to accuse him of blasphemy against God and* THE KING: 1 Kings xxi. 1—16. What other similar instance is related, in the scriptures? ANS. *When* ELIJAH *was commissioned by God, to reprove Ahab for for his wickedness, Ahab accused him of* TROUBLING ISRAEL: 1 Kings xviii. 17, 18. What other similar instance is related, in the scriptures? ANS. *When* JEREMIAH, *previous to the captivity, with unyielding fidelity* delivered the prophecy from the Lord.

he was accused of EXCITING DISAFFECTION *and of favouring the Chaldeans:* Jer. xxxviii. 4. xxxvii. 13, 14. What other similar instance is related, in the scriptures? ANS. *The Babylonish princes, who hated* DANIEL *on account of his religion, and could not possibly accuse him of any fault, actually procured the enactment of a law, which they knew his fidelity to the true religion would compel him to disobey; and then charged him with* DISREGARDING THE KING! *And a similar charge, for a similar reason, was preferred against* SHADRACH, MESHACH, *and* ABEDNEGO: Dan. vi. 13. iii. 12. What other similar instance is related, in the scriptures? ANS. *After the captivity, when* THE JEWS *were engaged in rebuilding their temple, though they acted under the express direction of Cyrus, they were accused of* SEDITION *and* REBELLION. Ezra iv. 11—16. What other similar instance is related, in the scriptures? *When Haman wished to destroy the Jews, because* MORDECAI *would not pay him idolatrous worship, he represented them as* BREAKERS OF THE LAW: Esth. iii. 8. What other similar instance is related, in the scriptures? ANS. AMOS, *the prophet, was accused of* CONSPIRACY AGAINST THE KING: Amos vii. 10. What other similar instance is related, in the scriptures? *ANS. JESUS himself was accused of* REFUSING TO PAY TRIBUTE TO CÆSAR. Luke xxiii. 2. What other similar instance is related, in the scriptures? ANS. *The Apostle* PAUL *was accused of being a* PESTILENT FELLOW, *and a* MOVER OF SEDITION. Acts xxiv. 5.

8 In the present instance the ungodly Jews were *themselves* chargeable with creating a civil disturbance—who were discomposed and perplexed, in consequence of their interference?

9 These rulers being prudent and moderate men, what only did they require of Jason and his friends?

10 Things being thus, what prudent step did the brethren at Thessalonica take, in relation to Paul and Silas? Where was Berea? ANS. *A few miles north of Thessalonica.* What are we told of Paul and Silas, on their arriving at Berea?

11 With whom are the Bereans compared? And compared with them, what character is given of the Bereans? In what respects were the Bereans more noble than the Thessalonians? And what does this commendation of the Bereans prove? ANS. *That the Popish priests, who prohibit the people from reading the scriptures, are opposed to the Apostles and the early Christians.* And to whom besides are they opposed? ANS. *To Jesus Christ himself, who expressly directed* the unconverted Jews, to "SEARCH THE SCRIPTURES."

12 What consequences naturally followed from the candour of the Bereans?

13 Paul and Silas, however, were not allowed to proceed in their good work unmolested—who obtained information that Paul was preaching at Berea? Having learnt this, what did these Jews do?

14 Things being thus, what, as a matter of prudence, did the disciples do? Where did Silas and Timothy remain?

15 And whither did the brethren conduct Paul? Where was Athens? ANS. *Athens was a city, situated near the south-east extremity of Achaia, a country south of Macedonia.* What message did Paul send by the brethren, to Silas and Timothy?

16 Paul is said to have waited at Athens—for whom? And while he waited for them, he was exceedingly pained and grieved, and was excited to the most ardent, affectionate, and active zeal—what excited these feelings? What other accounts are there, which confirm this melancholy statement? ANS. *Xenophon states that Athens had twice as many sacred festivals as any other city: another remarks that the city contained more images than all the rest of Greece: and another humourously observes, that it was easier to find a god there, than a man! And what does this teach us?* ANS. *That even gross idolatry is by no means confined to ignorant and barbarous nations; but that the most learned and refined, uninstructed by Christianity, are equally prone to error respecting the nature of the Supreme Being.*

17 With whom did Paul dispute, in the synagogue, at Athens? And where did he dispute with the Athenians generally?

18 The market-place was the usual resort of the Athenians, for the purposes of conversation and public discussions; here, Paul soon attracted the attention of some of the philosophers—of what classes? What were Epicureans? ANS. *The disciples of Epicurus, a Greek philosopher, who flourished more than 300 years before Christ.* What were the tenets of the Epicureans? ANS. *The Epicureans were* ATHEISTS *according to whom, the world was made, and is preserved, by* CHANCE. *From complaisance to the people, they professed to believe in the existence of the numerous gods that were worshipped; but denied that they interfered in any way with the affairs of men. They held that the soul is made of the same materials as the body, only of a finer substance; and pronounced pleasure to be the chief good of man, for whom there would be no future state of rewards or punishments.* And what were the Stoics. ANS. *The disciples of Zeno, a philosopher who lived at the same time as Epicurus: they were called Stoics, from*

name of the portico, or porch, in which they assembled at Athens. What were the sentiments of the Stoics? ANS. *The Stoics were* FATALISTS; *professing that every thing arose from* NECESSITY—*a necessity, which God, as well as man, was compelled to obey: they placed the happiness of men in the habits of virtue; but then it was virtue of such a kind, that the practice of it required nearly the extinction of the feelings and passions which God has implanted in our nature: and whatever moral excellence there was in some of their precepts, it was all spoiled by excessive pride, than which nothing is more odious in the sight of God.* In what light did some of these Athenians consider the Apostle Paul? What did they mean, by a babbler? ANS. *A mean and contemptible person, who, without any just pretensions to learning, was presumptuous enough to imagine he could enlighten them!*

19 Thus scornfully did they speak of one who was better taught than all the mere philosophers that Greece or the world ever produced—then whither did the Athenians conduct Paul? What was Areopagus? ANS. *A court of justice, at first used only to decide criminal causes; but afterwards its jurisdiction was very greatly extended.* We are not to suppose that Paul *was dragged to* this court as a *criminal; but simply* that he was *taken thither,* as affording greater facility for the examination of his doctrines—accordingly, on their arrival, what did they require of him?

20 What reason did they assign for wishing Paul to explain to them more fully, the doctrines he had stated in the market place?

21 And this desire evidently originated in the love of novelty—for what is here said to be the character of the Athenians? And it is greatly to be lamented that they should thus be "ever learning, and never able to come to the knowledge of the truth"—with whose representation of the Athenians does this statement exactly agree? ANS. *With that of* DEMOSTHENES, *a celebrated orator; who, in one of his orations, about 400 years before, asks the Athenians, "Will you for ever walk the public places with this question in your mouths,* WHAT NEWS IS THERE?"

22 Standing on Mars' hill, (a hill dedicated to Mars, the god of war,) Paul complied with their request—how did he address them? What did he mean by calling them too superstitious? ANS. *Not exactly what we should mean by the expression; which would have greatly offended their pride; but that, judging from their numerous temples and altars, they were in their way excessively devout.*

23 What did Paul state, in confirmation of his opinion of them? What historic testimony is there,

of the existence of altars with this remarkable inscription? Ans. PAUSANIAS, *(who wrote before the end of the second century after Christ,) in his description of Athens, having mentioned an altar of Jupiter Olympius, adds*—"*And nigh unto it is an altar of* UNKNOWN GODS." *And, in another place, he speaks of altars of gods called* UNKNOWN. Who else confirms this account? Ans. LUCIAN, *who wrote about the year 170, has these words*:—"*Let us find out* THE UNKNOWN GOD *at Athens; and stretching our hands to heaven, offer to him our praises and thanksgivings.*" And another writer, not only proves that such altars existed, but also states their *origin*—who? Ans. DIOGENES LAERTIUS, *who wrote about the year 210. In his Life of Epimenides, he tells us, that in the time of that philosopher, (about 600 years before Christ,) there was a terrible pestilence at Athens; in order to remove which, when none of their deities appeared able or willing to help them, Epimenides advised the Athenians to bring some sheep to the Areopagus, and, letting them loose, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. But, as Athens was not at that time so crowded with altars as afterwards, it is probable the sheep lay down in places near which there were* NO *altars. Hence, says the historian, "it has come to pass, that to this present time may be found, in the boroughs of the Athenians,* ANONYMOUS ALTARS, *a memorial of the expiation then made.*" And though unknown by the Athenians, it was JEHOVAH who actually sent and removed the pestilence—consequently, what did Paul propose to do?

24 And the very first sentence he uttered was in direct contradiction to the sentiments of the Epicureans--for what did he declare of God? Then he attacked their whole system of idolatry—-for where did he say the Lord of heaven and earth would not dwell?

25 What further did Paul deny, concerning God? To what may this refer? Ans. *To the notion, entertained by some heathens, that the gods subsisted on the fumes of the sacrifices.* What proved that such services were perfectly unnecessary?

26 What statement does Paul make, concerning all men? That is, all men are descended from one common parent—and what should this teach us? Ans. *The duty of treating all men as brethren, whatever be their difference of colour or of circumstances.* And, in direct contradiction of the Epicurean doctrine of *chance*, and also of the notion of the Stoics, that God himself was compelled to yield to *fate* and *necessity*—what does Paul assert, at the end of the 26th verse?

27 And why did God thus kindly superintend the affairs of

men? Of what solemn truth, at the end of the 27th verse, did Paul remind the Athenians?

28 What did Paul say, in confirmation of his assertion? And he even quoted some of their own poets, in further confirmation—what did those poets say? Who were the poets here referred to? ANS. ARATUS, *a poet of Cilicia, (Paul's own country,) who lived more than* 200 *years before Christ; and perhaps* CLEANTHUS, *in a Hymn to Jupiter, respecting the Supreme God.*

29 Consequently, if God made man, what absurd notion ought not to be maintained?

30 And though this idolatry had been almost universal, God had comparatively overlooked the gross insult it offered to himself—but *now* what does he do? This would be severely felt by the Stoics—why? ANS. *Because it undervalued all their high pretensions to superior virtue; and disconcerted their scheme of fatality; for men could not with propriety be called on to repent of that, which they did, not from choice, but from necessity.*

31 Why did God call on all men to repent? By whom will God judge the world? What *assurance of this* has God given?

32 Hearing of the resurrection, *notwithstanding* all their philosophy, *and pretensions* to candour *and liberality*—what did some of *them do? But* what did others say?

33 Then what did Paul do?

34 What good effects followed the preaching of Paul? Among these persons, two are mentioned by name—what was the name of one? And what was he? That is, a *judge* of that court—who else believed?

The events, of which, in the latter part of this chapter, we have a specimen, are said to have occurred *while Paul waited for Silas and Timotheus*—did they come to him at Athens? ANS. *Probably, Silas did not; but Timothy did.* From what may this be gathered? ANS. *From* 1 *Thes.* ii. 17. *in connexion with* iii. 1, 2.

CHAP. XVIII.

1 AFTER the events narrated in the last chapter, whither did Paul go? Where was Corinth? ANS. *Corinth was the chief city of the province of Achaia; it was the resort of several philosophers and orators; and noted for the wealth, the pride, and the profligacy of its inhabitants.*

2 At Corinth, Paul found a certain Jew and his wife—what were their names? Where were they born? Where was Pontus? ANS. (*See on Chap.* ii. 9.) They were lately residents at Rome, in Italy—why did they leave Rome? Why did the Emperor Claudius issue this command? ANS. Suetonius, in his Life of Claudius Cæsar, says, "He expelled the Jews fro

Rome, who were continually raising disturbances, Chresto being their leader;" and it is commonly supposed that by Chresto, Suetonius meant Christ, and the Christian Jews were suspected of sedition, and therefore banished.

3 Paul took up his abode with Aquila and Priscilla—why? And what was their occupation, or trade? But was it not singular that so learned a man as Paul should be a tent maker? ANS. *With the Jews, it was a point of conscience to teach their children a trade, even those who had the most liberal education; which accounts for one of their proverbs: "He who does not teach his child a trade, brings him up to thieving."* Did Paul continue to employ himself in his trade? ANS. *There is no doubt he did: He was so disinterested, that he desired to benefit all among whom he went, freely supporting himself, and not burdening them.* Yet Paul did not entirely support himself by his trade—how was he deficiency supplied? ANS. *Cor.* xi. 9.

4 Nor did Paul's engagements the week, interfere with the main ject of his visit to Corinth—what s his practice on the Sabbath? d what does this teach us? ANS. *t while in the week we should be liligent in business," we should loy the Sabbath, not in slothful gence, but, according to our , in the active duties of re-*

5 Who joined Paul at Corinth? On the arrival of Silas and Timothy at Corinth, being encouraged, and exceedingly desirous of the salvation of the Corinthians, what did Paul do?

6 How did they receive this doctrine? Then what did Paul do? What did this action express? What did Paul say to these enemies to the gospel, respecting themselves? And as they rejected the gospel, to whom, in future, would Paul preach it?

7 Where, after this, did Paul preach? What was the character of Justus? Whereabouts was his house?

8 Who, among others, believed the gospel Paul preached? And what was Crispus? And many other Corinthians believed, whom, probably, Silas or Timothy baptized—from what does this appear? ANS. 1 *Cor.* i. 14.

9 At Corinth, Paul received a special divine communication—in what way did the Lord communicate with Paul? What are we told, in the 9th verse, that the Lord said, in this vision? And this was remarkably seasonable—for what was the state of Paul's mind and feelings, at this time? ANS. 1 *Cor.* ii. 3.

10 But what did the Lord assure Paul, in the 10th verse?

11 Thus encouraged, how long did Paul continue at Corinth?

2 At Ephesus, Paul found certain partially instructed disciples—what question did he ask them? Paul did not mean the *converting* influence, but the *extraordinary* and *miraculous* gifts of the Spirit—what did they reply?

3 And, as these miraculous endowments usually accompanied the administration of baptism, after the day of Pentecost, what did Paul ask them, in relation to their baptism? And what did they reply?

4 And this accounts for their ignorance of the fact of the miraculous outpouring of the Spirit: but how does Paul describe John's baptism? And, besides repentance, what did John require of those who came to his baptism?

5 And what followed, as related in the 5th verse?

6 Then what ceremony did Paul perform on the twelve disciples? And what blessing was communicated? And what were the effects?

7 How many disciples of this description, were there at Ephesus?

8 At Ephesus, whither did the Apostle go? How long did he continue to do this? For what purpose *did Paul thus* visit the synagogue?

9 *And though* he was permitted *to continue this* for three months, —*in process of time*, of what description were many of his hearers? Consequently, he left the synagogue, with the disciples, whom probably now he formed into a church—where did he prosecute his labours? And what does this teach us? Ans. *That* THE PLACE *in which the gospel is preached is of no consequence; wherever the gospel is preached, and God is spiritually worshipped, there the divine blessing will assuredly be communicated.*

10 How long did Paul preach the gospel in the school of Tyrannus? Who, besides the residents at Ephesus, heard the gospel Paul preached?

11 That is, those who resided in the district a few miles round Ephesus—how did God sanction Paul's preaching?

12 How are these miracles described?

13 Some presumed to imitate the Apostles—what were they? And what did these pretended exorcists say to the evil spirits in those who were possessed?

14 Seven of these pretenders were brothers—whose sons were they?

15 But the evil spirits knew the difference between an assumed and a real authority—therefore how did they reply to these pretenders?

16 And more than this, how did they constrain the man who was possessed, to act? And this, in connexion with the result, plainly proved that these men were

postors—for what were they compelled to do?

17 Nor was this affair kept secret—where was it known? How did it affect those who heard of it? And what was the result, in relation to the name of Jesus?

18 And many of those even, who had formerly practised the art of magic, believed—what proof did they give of this?

19 And many gave even more decisive evidence—what did *they* do? At what was the amount of this sacrifice estimated? And to how much, of our money, would this amount? ANS. *Some persons suppose these pieces of silver were Jewish shekels; and on this supposition, the amount would be about £7000. But others suppose they were a Greek coin, of the value of about 9d. which would reduce the amount below £2000.*

20 But, whatever was the amount, the sacrifice was a plain proof of the sincerity of these people—and with what reflection does the writer conclude this interesting account?

21 After these things, and several others, which are not recorded here, but which, from certain hints in the Epistles, we suppose took place about this time—whither did Paul purpose to go? By what *route did Paul propose* to go to *Jerusalem? And* what did he say *he must do, after* he had been to *Jerusalem?*

22 Whom did Paul send forward into Macedonia? Who was Timothy? ANS. *(See Chap.* xvi. 1, 2. And who was Erastus? ANS. *The Chamberlain of Corinth. Rom.* xvi. 23. Having sent Timothy and Erastus forward, where did Paul continue for a time?

23 About this time, of what are we particularly told? About *what* way?

24 And now follows a particular account of the disturbance—who was the instigator of this opposition to the gospel? What was Demetrius? And what was one considerable branch of his manufacture? Or, *models* of the temple of Diana—who, besides himself, were benefited by this manufacture?

25 Demetrius called a meeting of these craftsmen, and others of a similar description—and of what did he remind them?

26 Which, of course, they all admitted—and what further did he tell them?

27 Then what did he assert would be one consequence? And not only that—(which, by the by, was all he cared for,)—but what else would follow? And too many resemble Demetrius, in the present day—who? ANS. *All those who pretend to be religious for the sake of worldly gain.*

28 When these silversmiths heard what Demetrius said, h

did they feel? And how did they act?

29 What was the effect of this uproar? And they met some of Paul's companions—who? Who was Gaius? ANS. *Probably, a native of Derbe, in Lycaonia, but a resident in Macedonia: he resided also, sometime, at Corinth, where he was baptized by Paul, whom he entertained as his guest. See Chap.* xx. 4. *Rom.* xvi. 23. 1 *Cor.* i. 14. And who was Aristarchus? ANS. *A resident of Thessalonica, in Macedonia; a very constant companion of Paul in his travels, and a fellow-prisoner with him at Rome. See Chap.* xx. 4. xxvii. 2. *Col.* iv. 10. *Philem.* 24. Having caught Gaius and Aristarchus, whither did the people take them? For what was this theatre used? ANS. *For the celebration of the public games and feasts, in honour of the heathen deities.*

30 And Paul would have followed them—why did he not?

31 Who, in particular, advised Paul, on this occasion? And what did they advise him not to do?

32 This Ephesian mob, was like most other mobs—how is it described?

33 And they singled out one man—whom? And who was Alexander? ANS. *Some suppose he was Alexander the copper-smith, once a professed Christian, but afterwards an apostate, and an enemy to Paul. See 1 Tim. i. 20. 2 Tim.* iv. 14.

34 Alexander would have made a speech—why did he not?

35 On this, the town-clerk of Ephesus interfered—what did he say, to the Ephesians?

36 And, assuming all this to be true, what did he say was their duty?

37 And what, notwithstanding all the hubbub, did the town-clerk venture to say, of the men whom the Ephesians had brought before him?

38, 39 Instead of "robbers of *churches*," it should have been translated, 'robbers of *temples*,' referring, perhaps, particularly, to the temple of Diana—but if the accused had been guilty of any crime, what remedy did the town-clerk say the people had?

40 And of what serious consequence of the uproar did he remind these rioters? To what did the town-clerk probably refer? ANS. *To a Roman law, which rendered the raising a riot, without sufficient cause, a capital offence.*

41 And, having reminded the people of their danger, what did the town-clerk do?

CHAP. XX.

1 THE last chapter ended with an account of an uproar—can you remember what it was about? When the uproar had ceased, what did Paul do? Whither, then, did he purpose to go?

2 In fulfilling that intention, what did Paul do? Then, whither did he go?

2 How long, at that time, did he remain in Greece, probably at Corinth? From Corinth, whither was he about to sail? But he altered his intention, and purposed to go through Macedonia—why?

4 Who went with Paul into Asia? Who was Sopater? ANS. *He is generally supposed to have been a relation of Paul's, elsewhere called Sosipater. Rom.* xvi. 21. Who was Aristarchus? Ans. *(See on Chap.* xix. 29.) This is the only place in which Secundus is mentioned—but who was Gaius? ANS. (*See on Chap.* xix. 29.) And who was Timothy? ANS. *(See Chap.* xvi. 1, 2.) Who was Tychicus? ANS. *A faithful minister of Christ, and a beloved friend of the Apostle's, who often availed himself of his services, in visiting the churches. Ephes.* vi. 21, 22. *Col.* iv. 7, 8. And who was Trophimus? ANS. *A Gentile convert: he accompanied Paul to Jerusalem, and on his voyage to Rome, as far as Miletum, where he remained behind, in consequence of sickness. Acts.* xxi. 29. 2 *Tim.* iv. 20.

5 Tychicus and Trophimus having been sent forward, where did they stay for the rest of the *party? And it is* evident that *Luke, the historian,* was of the *party—can you tell* how this is *evident?*

6 Having passed through Macedonia, they sailed from Philippi, and landed at Troas—can you find these places in the map? At what particular time was this? What were those days? How long were Paul and his companions sailing from Philippi to Troas? And how long did they continue at Troas?

7 Now we have an an account of a public meeting at Troas—on what day of the week was it held? And it is from the example of the early Christians, that Christians now meet on the first day of the week, instead of on the seventh—but for what special purpose did the disciples meet, at Troas? And what were these meetings called? ANS. *Love-feasts, or "feasts of charity." The poor, among the heathens, used to be chiefly supported by meat offered to idols; and, as the Christians were forbidden to partake of it, the more wealthy made this provision for their poorer brethren; at the conclusion of this feast, they united in celebrating the Lord's supper, and made a collection for the poor.* On this occasion, what are we told of Paul? And, as he purposed to pursue his journey the next day, how long did he continue to instruct the disciples at Troas?

8 In what kind of a room were they met? The enemies of the early Christians accused them o holding meetings in the dark therefore what does the histo

remark, in relation to this meeting?

9 And in a window, in the third loft, (or story) sat a young man—what was his name? In consequence of the great length of Paul's preaching, what are we told of Eutychus? In modern times, too many are guilty of sleeping during divine worship, without any such excuse—but was it not strange that Eutychus should fall out of the window, into the street? ANS. *The eastern windows were large, and even with the floor.*

10 On learning what had taken place, what did Paul do?

11 Eutychus having been restored to life, they all returned into the upper room—and, instead of apologizing for the length of his sermon, what did Paul do?

12 This was altogether a happy night—but what especially rendered it so? On what account, separate from private attachment, was the restoration of Eutychus a pleasing event? ANS. *Because otherwise the cause of Christ would have been reproached; and the enemies of the gospel at Troas, might have exclaimed, with some show of reason, against unseasonable hours, long sermons, and enthusiastical irregularities.*

13 In the 13th verse, what does *Luke say he* and his companions *did? Where* was Assos? ANS. *Assos was a sea-port town, a few miles south of Troas.* What did they intend to do at Assos? Why did they sail from Troas, without Paul?

14 When they had taken in Paul at Assos, according to agreement, whither did they sail? And where was Mitylene? ANS. *Mitylene was a city in the island of Lesbos, south-west of Assos.*

15 Sailing from Mitylene, they came the next day over against Chios—where was Chios? ANS. *Chios was an island south-east of Lesbos.* And the next day, they came to Samos and Trogyllium—where were these places? ANS. *Samos was an island south-east of Chios, and Trogyllium was situated on a promontory, east of Samos.* What is a promontory? ANS. *A narrow point of land, that projects towards the sea.* Leaving Trogyllium, whither did Paul and his companions sail, the next day?

16 Miletus was a city, a little further south-east, and south of Ephesus, where there was a flourishing church—why then did Paul sail past Ephesus, without staying even a single night? And why did he wish not to be detained?

17 Still, he could not leave those parts without some communication with his beloved friends at Ephesus—therefore, at Miletus, what did he do? Who were these elders? ANS. The joint-pastors of the church there: the pastors of

New-testament churches are sometimes called elders, and sometimes bishops: they were superintendants, not of a province, or a district, but of an individual church.

18 When the Ephesian elders were come, of what did Paul remind them?

19 After what manner *had* Paul been with them?

20 But, notwithstanding all his trials, what could Paul conscientiously declare, concerning his ministry?

21 What was *the subject* of his preaching, to both Jews and Greeks?

22 What, at this time, were the prospects of the Apostle?

23 Though Paul had not a minute knowledge of futurity—yet of what, by a divine revelation, was he certainly assured?

24 But none of these things induced him to shun the path of duty, nor would he scruple to sacrifice his life even, if necessary—what were the prevailing considerations which induced such a noble spirit?

25 Of what did Paul feel assured, not only in relation to these Ephesian elders, but also to those disciples who were scattered about the country?

26 To what therefore did he *call the notice of the elders?* What *is the meaning of* Paul's being *clear of their blood?*

27 What rendered Paul clear of their blood, even if they died in their sins?

28 In the 28th verse, he solemnly exhorts the elders themselves—what was to be their first concern? And they were also to be mindful of the church—how is the church described? And how is their appointment to the superintendence of the church described? But how were they appointed to their office by the Holy Ghost? Ans. *They were qualified for the office by his holy influence, and set apart to it by the communication of his miraculous gifts: the latter qualification has long since ceased to be imparted; but without the former, no man, be his learning or talents what they may, ought to assume the ministerial office.* What was the duty of these elders, in relation to the church at Ephesus? What is a Christian church? Ans. *Sometimes the expression includes all true Christians, in heaven and on earth: at other times, it includes all real Christians on earth, whether they have publicly avowed their Christianity or not: but particular churches of Christ are congregations of professing Christians, united for the purposes of Christian instruction, and* obedience to the commands of Jesus Christ. What are we told of the church which these elders were exhorted to feed?

29 As the church of Christ

been described under the figure of a "flock" of sheep—so, under what figure does the Apostle describe the enemies of the church? And what does he say they will do?

30 Besides enemies without, what other enemies would the church have to contend with? How would they conduct themselves? And what would be their object?

31 As a preservative, what did the Apostle exhort them to do? What would it be good for them to remember? And it seems these affectionate warnings were not in vain—what proof have we of this? ANS. *Rev.* ii. 2. 6.

32 To whom did Paul commend the Ephesian church? And to what, as the instrument of preservation from erroneous principles and practices? And what advantage would it be to them, to trust in God, and to adhere to his word?

33 In striking contrast, perhaps, to some who should come after him, what could Paul boldly assert of himself?

34 What did he remind the Ephesian elders they knew? In what kind of labour had the Apostle employed himself?

35 And what sentiment, on this subject, had the Apostle inculcated? In confirmation of this, of whose *words did he* remind them? But *are these words* recorded in the *history of Jesus Christ*, as narrated by the Evangelists? ANS. *No: it is probably, one among many of our Lord's sayings, which his disciples and apostles remembered, and repeated to others.* And how did Jesus himself exemplify the sentiment contained in this saying? ANS. *Being rich, he, for our sakes, became poor, that we, through his poverty, might become rich.*

36 Having concluded his affectionate exhortations, what did Paul do?

37 As might be expected, under such circumstances, the elders were deeply affected—what are we told of them, in the 37th verse?

38 What, above any other consideration, occasioned their sorrow? And, as a last expression of their attachment, what did they do? Thus the most intimate and endearing earthly friendships must terminate—what should this teach us? ANS. *To form and cultivate such friendships, as, being founded on Christian principles, for Christian purposes, shall be renewed and perpetuated in heaven.*

CHAP. XXI.

1 IN whose company did we leave Paul and his companions, at at the close of the last chapter? Leaving them, whither did they sail? Where was Coos? ANS. *About 20 miles south-west of Miletus.* From Coos, whither did they sail? Where was Rhodes? ANS. About

20 *miles south-east of Coos.* From Rhodes, whither did they sail? And where was Patara? ANS. *Patara, was a sea-port town of the province of Lycia, north-east of Rhodes.*

2 At Patara, they found a ship, just ready to sail—whither? And where was Phœnicia? ANS. *Phœnicia, or Phœnice, was a district north of Galilee.*

3 On the passage, what island does the historian say they discovered? Now look at the narrative, and at the map, and say whether they sailed to the north or south of Cyprus. At what port, in Syria, did they land? Why did they land there?

4 How long did Paul and his companions continue at Tyre? Why did they continue so long? What did these disciples say to Paul? Why did they say this? What was the extent of their communication? ANS. *It must have been simply a pre-monition, or warning, that if he went, he would probably be deprived at least of his liberty; for had the Spirit, through them, actually* FORBIDDEN *Paul to go, he certainly would not have gone.*

5 In what manner did the Tyrian Christians take leave of Paul and his companions?

6 Having separated in this Christian manner, what did each party do?

7 Leaving Tyre, whither did *Paul and his companions* sail? And where was Ptolemais? ANS. *About 30 miles south of Tyre.* At Ptolemais, they found Christian brethren—how long did they continue with them?

8 The next day, whither did Paul's company go? Where was Cesarea? To whose house, at Cesarea, did Paul and his companions go? How is Philip described? One of the seven *what?*

9 Philip, it seems, had four daughters—what spiritual gift had they received?

10 At this time, who came to Cesarea, from Judea? We have read of Agabus before, in the 11th chapter—what did he then prophesy?

11 At this time, on seeing Paul, what did Agabus do? And doing this, what did he say?

12 On this, what did Paul's companions, and the brethren at Cesarea do?

13 And what did Paul reply?

14 Seeing that all remonstrance would be useless, with one who was willing to lose his life even, from love to Christ, they ceased—saying what?

15 Accordingly, taking their baggage, (here called carriages)—whither did they proceed?

16 Who accompanied Paul and his former companions from Cesarea? Of what country was Mnason? But it seems he was an inhabitant of Jerusalem; for at

his house Paul and his friends were to lodge—how is Mnason described?

17 What kind of reception did they meet with, from the brethren at Jerusalem?

18 The day after their arrival, whom did they visit? Who else were present?

19 After the usual salutations, what communication did Paul make?

20 Hearing this, what did James and the elders do? While, however, they rejoiced in the success of his ministry, they wished him to remove some objections which had been raised against him, in relation to the Jews—of what did they inform him?

21 And what did they say these Jews had heard?

22 There is no reason to believe this was true; yet it must have had some foundation—to what probably may these reports be traced? ANS. *To the uniform practice of the Apostle (for undoubtedly his preaching corresponded with his Epistles) of declaring that the works of the law could not justify those that perform them, in the sight of God.* In these circumstances, of what did James and his brethren remind Paul?

23 And then they proposed a *plan, which they hoped would remove the false impression which the Jews had received*: there were four Jews with them—under what circumstances?

24 How did they wish Paul to conduct himself towards these Jews? Why did they wish this?

25 And what did they remind Paul they had done, in reference to believing Gentiles? Where is the account of that direction?

26 What was the result of this advice to Paul? Thus to the Jews, he acted as a Jew—but was it right in Paul to comply with the request of his brethren, merely from policy? ANS. *That Paul was not under any* OBLIGATION *to perform these rites, is plain, or he would not have needed urging; but as the ceremonial law was not totally abrogated until the destruction of Jerusalem, he was at liberty either to observe them or not.*

27 Still, as in most similar cases, this attention to a religious ceremony from *policy* did not succeed—towards the conclusion, what are we told of the Asiatic Jews?

28 And calling on their fellow Jews to help them, of what did they accuse Paul?

29 How came they to accuse Paul of introducing Greeks into that part of the temple, into which Gentiles might not enter?

30 Thus, as is generally true of accusations against Christians, the charge was founded on *supposition*—still, what was the consequence?

31 And they were near killing him—but to whom, happily, was an account of the proceedings conveyed? This man's name was Lysias—what was he? ANS. *The chief officer of the Roman garrison: he had a thousand men under his command.*

32 What prompt measures did Lysias adopt? What were centurions? What was the effect of this spirited conduct?

33 Still, taking it for granted that, though the Jewish mob were not justified in this outrage, Paul was yet an offender—what did Lysias command? Then (which he ought to have done *before* he ordered him to be bound) what did Lysias inquire, concerning Paul?

34 And what did the people say? The evidence being so contradictory and uncertain, what did Lysias command?

35 And what are we told, when he reached the stairs, leading to the castle?

36 How did the multitude express their hatred of Paul? Can you remember another occasion, very much resembling this?

37 On entering the castle, what did Paul ask permission to do? What question, in reply, did Lysias ask Paul?

38 What, further, did Lysias say in the 38th verse? *A particular* account of that affair Lysias referred to, is given by Josephus—but what account did Paul give of himself? Then what did he beg permission to do?

40 Permission being granted, Paul having obtained silence, gave a very full account of himself, his conversion, and subsequent conduct, which is contained in the next chapter—in what language did he address the people?

CHAP. XXII.

1 THIS chapter contains Paul's defence of himself, before the Jews—how does he address them?

2 In what language did he speak to them? What was the effect of his speaking in that language?

3 What did Paul remind them he was? And where was he born? In what province was Tarsus? Find Cilicia and Tarsus, in the map. And Tarsus was a city celebrated for its schools of philosophy—yet where did Saul finish his education? What was the name of his tutor? Who was Gamaliel? ANS. *A doctor of the law, of high repute for learning and wisdom.* To what does the expression "*at the feet*" of Gamaliel allude? ANS. *To the usual posture of scholars; who sat either on the ground, or on very low seats, while their teacher was elevated on a kind of throne.* In what, particularly, did Gamaliel instruct Saul? And Saul was remarkably zealous for his religion—what religion?

CHAP. XXIII.

1 BEFORE what Council do we here find Paul placed? And steadfastly beholding them, what did he say in his own vindication?

2 This referred, of course, to his conduct in reference to their accusations against him, concerning his Christianity—but, as this was an implied reflection on *them*, what did Ananias, the high-priest, command those who stood near Paul, to do?

3 Indignant at this illegal treatment, and being suddenly animated by the impulse of a prophetic spirit, what did Paul say to Ananias? What did he mean by calling him "*a whited wall*"? ANS. *That Ananias was a hypocrite, pretending to judge according to the divine law, and at the same time acting illegally.* What parts of the Jewish law did Ananias violate, in thus ordering Paul to be struck? ANS. *Lev.* xix. 15. *Deut.* i. 16. In what other respects was Ananias notoriously a hypocrite? ANS. *In iniquitously and cruelly defrauding the inferior priests, of the subsistence which the divine law had provided for them, so that many even perished for want.* In what way did the righteous judgment of God overtake this pretended and hypocritical high-priest. ANS. *About five years afterwards, his house was burnt to ashes, in a tumult raised by his own son, on which he fled to the palace; whence, having in vain attempted to hide himself in an aqueduct, he was dragged out and slain.*

4 On hearing Paul's bold remonstrance, what did the bystanders say?

5 And what did Paul say, in reply? But is it not strange, that Paul should not *know* that Ananias was high-priest. ANS. *It cannot be doubted that Paul* KNEW, *that Ananias officiated as high-priest; since he had just before remarked that he sat here to judge according to the law: probably he meant, that in the warmth of his feeling against such a shameful abuse of power, he did not at the moment* RECOLLECT *that he filled that sacred office.* Why would not Paul have replied as he did, if he *had* recollected that Ananias was high-priest? After all—*was* Ananias the high-priest? ANS. *Ananias had been the high-priest, but had been deposed, for misconduct: afterwards, on the death of his successor, who was murdered, he undertook the office without any regular appointment; so that, in fact, he was not the high-priest; yet it is very unlikely that Paul would advert to such a circumstance, at such a time.*

6 What did Paul perceive respecting the persons assembled at the Council? Perceiving that the assembly was composed of these two classes, what did Paul avow, concerning himself?

7 What was the effect of this avowal?

8 What were the points of difference between the Sadducees and the Pharisees?

9 What was the effect on the Pharisees, of Paul's avowal of his religious belief? Then did they mean to acknowledge that Paul *had* the divine sanction for his preaching to the Gentiles? ANS. *Not absolutely; but, as his preaching tended to establish their belief, and was opposed to the notions of the Sadducees, they had no objection to allow that he might have received some such sanction.*

10 On this, there arose violent disputes—what did Lysias, the chief captain, fear? Consequently, what orders did he give?

11 The night following, what occurred in the prison where Paul was confined?

12 Perceiving that Lysias was resolved to protect Paul, unless he was legally convicted of some crime, of which his enemies despaired, they determined to take the law into their own hands—of what conspiracy do we read, in the 12th verse?

13 How many were engaged in this conspiracy?

14 And to whom had they the effrontery to reveal their purpose?

15 And what horrid proposition did they make to these priests and elders?

16 A plain proof this, that the priests were no more under the influence of religion than the people—but by whose means was this design frustrated? What did he do, to prevent it?

17 On hearing this, what did Paul do? And what does this teach us? ANS. *The connexion of the end with the means. The Lord had assured Paul that he should bear witness of him at Rome; but Paul did not reason as some do, in the present day—'If I* AM *to go to Rome, I* SHALL *go; and therefore I need not use any means to prevent this intended murder:' while he had a pious and complete assurance of the truth of the divine prediction, he knew that he must act just as he would have acted, if he had not received any such assurance.*

18 And God, at whose controul are the hearts of all men, inclined those in whose power Paul was, to favour him: the centurion complied with his request—and what message did he deliver to Lysias?

19 And Lysias, though a heathen, manifests a disposition strikingly opposed to that of the Jewish priests—when Paul's nephew was introduced to him, how did he act?

20 And what did the young man inform him?

21 What did he intreat Lysias not to do? Why not?

22 Evidently intending to counteract the base designs of the Jews, what prudent advice did Lysias give Paul's nephew, at parting?

23 And immediately he called two centurions—what preparations did he command them to make? What part of the night, according to our reckoning, would that be?

24 And, besides providing for Paul's safety, what arrangements did Lysias make for his comfort?

25 Having given these directions to the centurions, what farther did Lysias do?

26 How did Lysias commence his letter?

27 What account did he give of the beginning of the affair?

28 What further steps does Lysias say he took?

29 And what was his opinion of the case?

30 Nevertheless, what had he heard? Consequently, Paul being a Roman, what did Lysias do with him? And what instructions did he say he had given to Paul's accusers?

31 In obedience to their orders, what did the soldiers do? Find Antipatris, in the map.

32 The next day, what did the soldiers do?

33 When the horseman came to Cesarea, what did they do?

34 Having read the letter from Lysias, what question did Felix ask Paul?

35 *On learning that Paul was a native of Cilicia, what did Felix intimate that he would do? In the mean time, he did not confine him* in the common prison—but where? Thus, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

CHAP XXIV.

1 THE last chapter contains an ancount of Paul's being sent to Felix, who determined to hear his case, when his accusers came—how soon did they arrive? Who were Paul's accusers? And whom did they employ as counsel against Paul?

2 And when Paul was called, Tertullus began his speech by flattering the judge—what did he say of Felix? And was this true? Ans. *In part, it was; probably Tertullus alluded particularly to what Felix had done, to clear the country of robbers and impostors.* But what was the general character of Felix, in the estimation of the Jews? Ans. *All historians agree that he was a man of so bad a character, that his government was a plague to all the provinces over which he presided; and the Jews formally accused him before Nero, of the most insufferable oppressions.*

3 And Tertullus could not be ignorant of the character of Felix—yet what, in the 3rd verse, does he say was the feeling of the Jews towards the governor?

4 What reason does Tertullus assign for not enlarging upon the excellencies of Felix? And what does he request that Felix would do?

5 What does Tertullus say, against Paul?

6 Not one word of which was true—what did he assert Paul did? And this was equally false—what did Tertullus proceed to say the Jews *would* have done?

7 And yet, probably, he knew of their intention to murder Paul—but how does he account for their not judging him according to their law?

8 And what had Lysias directed them to do? And what did Tertullus presume would be the result of the examination?

9 Tertullus having finished his speech, who confirmed what he had said against Paul?

10 Then what did the Governor do? How did Paul begin his defence? Thus, though Paul will not condescend to flatter a wicked man, he very properly alludes to his experience—how many years had Felix been governor of Judea? ANS. *Probably more than seven years; a period considerably longer than any of his predecessors.*

11 Paul's defence is very strictly confined to the accusations of Tertullus: Tertullus had accused him of exciting sedition; but he shows that he had not sufficient *time* to form a party, and excite insurrection, at Jerusalem—how long was it since he first reached that city?

12 In the 12th and 13th verses, what does Paul boldly maintain, in direct contradiction of his accusers?

14 Another accusation against Paul, was, that he was a ring-leader of the Nazarenes—on this point, what does Paul confess? But, so far from this being a crime, by what high authority, even Jewish, was his religion sanctioned?

15 And on one important subject, even some of his accusers agreed with him—what was it? Which party of his accusers agreed with him in this sentiment?

16 How did the belief of the important doctrine of the resurrection, influence the habitual conduct of Paul?

17 What was Paul's object, in visiting Jerusalem?

18 Being in the temple, who came and interrupted Paul? Where is the account of this circumstance?

19 But if these Jews knew any thing against Paul, what ought they to have done?

20 In their absence, to whom does Paul boldly appeal?

21 What was the only thing which afforded even the shadow of a charge against Paul?

22 But his avowal of *that*, was only avowing what the great majority of his accusers professed to believe, as firmly as himself—having heard the charge and reply, what, at present, did Felix decree mine to do?

12, 13 In the 12th and 13th

23 And though he did not release Paul, he treated him with considerable mildness—what orders did he give concerning him?

24 After a few days, Felix sent for Paul—who was with Felix? And who was Drusilla? Ans. *Though Drusilla is called the* WIFE *of Felix, she was a base woman, having left her husband. She was the daughter of Herod Agrippa, who beheaded the Apostle James, and was eaten of worms—(See Chap. xii.)—and sister to Agrippa, who was almost persuaded to be a Christian.* For what purpose avowedly, did Felix send for Paul?

25 On what subjects did Paul reason with Felix? And more suitable subjects could not have been chosen—why? Ans. *Because they were particularly applicable to the crimes of Felix and Drusilla.* Drusilla, who was a Jewess, does not appear to have been moved by this faithful remonstrance—but how did it affect Felix? Instead of cherishing these convictions, what expedient did Felix adopt, to obtain peace of mind?

26 After all, what was the real motive of Felix, in sending for Paul?

27 But being disappointed in that expectation—what did he do? *At the* end of that time, who *succeeded Felix,* in the government of *the province of Judea?* And Felix, *knowing* he had done many things to exasperate the Jews, now wished to conciliate them—consequently, in opposition to all justice towards Paul, what did Felix do?

CHAP. XXV.

1 THE last chapter concluded with an account of the arrival of Porcius Festus in Judea—how soon after his arrival, did he leave Cesarea? And whither did he go, from Cesarea?

2 Who, in particular, waited on Festus, at Jerusalem? For what purpose did they wait on Festus?

3 What did they desire Festus to do? And what privately did they intend to do?

4 Probably, Festus was ignorant of their intentions—yet, all things being under the Divine control, what did he determine?

5 And what did Festus propose that *they* should do?

6 How long did Festus continue at Jerusalem? To what did he attend, the day after his return to Cesarea?

7 And Paul's accusers were in readiness—what is related of them, in the 7th verse?

8 But what did Paul maintain, in reply to these false accusations?

9 After all, Festus was more desirous of pleasing the Jews, than of administering justice—therefore what did he propose unto Paul should do?

10 Of what did Paul remind Festus? But the Emperor resided at Rome—how then could Paul be said to stand at *Cæsar's* judgment-seat? Ans. *The tribunal of the Roman procurators in the provinces, being held in Cæsar's name, and by commission from him, was considered Cæsar's tribunal.* Nor did Paul hesitate to intimate that there was no just reason, even in Festus's judgment, why he should go to Jerusalem—how does he express this?

11 And further, Paul reminded Festus, that it was at his peril to deliver him, a Roman, into the hands of the Jews—to whom, then did he formally appeal?

12 On this, what did Festus do? And having conferred with the Council, what did he assure Paul?

13 After some days, what great personages came to Cesarea? For what purpose did they visit Cesarea?

14 After some time, what subject did Festus introduce to Agrippa?

14, 15 And what account did he give of Paul?

16 And what reason did Festus assign, for not sending for Paul to Jerusalem?

17 And what does he say he did, the day after his return to Cesarea?

18 And what was he forced to *confess, of Paul's* accusers?

19 How does Festus describe the points at issue, between Paul and his accusers?

20 What does Festus say induced him afterwards to propose that Paul should go to Jerusalem, to be tried there?

21 And what prevented Festus from sending Paul to Jerusalem?

22 On hearing this account, what desire did Agrippa express? When did Festus say this desire should be granted?

23 And this examination was public and pompous—how is the assemblage described?

24 How did Festus introduce the proceedings?

25 What was Festus's opinion of Paul? Yet he determined to send him to Cæsar—why?

26 After all, what strange fact was Festus obliged to confess? In these circumstances, what did Festus intimate to the court, and especially to Agrippa?

27 Why did Festus hesitate to send Paul to Agustus, without further examination? But what reason had Festus to suppose that an examination of Paul before Agrippa, would serve his purpose? Ans. *From Agrippa's intimate acquaintance with the manners and laws of the Jews, he perhaps hoped some light would be thrown on accusations which, to him, who was comparatively ignorant of Jewish peculiarities, appeared confused and unimportant.*

CHAP. XXVI.

1 FESTUS having informed Agrippa of the circumstances under which Paul appeared before them, what did Agrippa signify to Paul? On receiving this permission, what did Paul do?

2 On what did Paul congratulate himself?

3 What advantage was it to Paul, to be examined by Agrippa?

4 Having respectfully entreated a patient hearing, what did Paul assure Agrippa was well known among the Jews?

5 And if they were honest enough to speak the truth, what would the Jews testify concerning his early religious sentiments? What was a Pharisee? Can you remember any account in the Gospels, of their scrupulous exactness in outward observances? And the testimony of scripture is confirmed by other histories—what, among other things, do historians relate of the Pharisees? ANS. *That some of them used to sleep on narrow planks, that, by falling, they might be awakened to prayers; and that others slept on gravel, and placed thorns so near to them that they could not turn without being pricked by them.*

6 And although Paul had now renounced all such ridiculous austerities, which were never sanctioned by the Divine command, he had the very best sanction for the hope he entertained—what was this sanction? To what promise did Paul refer? ANS. *He might refer to the promises of the Messiah; but probably he alluded especially to the doctrine of the resurrection from the dead.*

7 And concerning the resurrection, (with the exception of the Sadducees,) what could Paul justly assert of the Jews, in general? But Paul's accusers were mostly Sadducees—consequently, of what did they accuse him?

8 Probably, some inconsistently objected to the doctrine Paul preached, the resurrection of Jesus, on the ground of its impossibility—therefore, what pointed question does he ask, in the 8th verse?

9 What, at one period of his life, were Paul's sentiments, concerning Jesus of Nazareth? What does this prove? ANS. *That sincerity is no test of truth or propriety, nor may it in all cases be pleaded in excuse: it is not enough that we act conscientiously: our consciences ought to be enlightened and regulated by the word of God. Paul really thought he was rendering God service in persecuting Christians, but if he had studied the Jewish scriptures relative to Christ, which he might have done, he must have thought otherwise: and afterwards, he acknowledged himself "the chief of sinners" on this very account.*

10, 11 In the 10th and 11th verses, how does Paul describe the

persecutions in which he had been engaged?

12, 13 What remarkable occurrence does he relate, in the 12th and 13th verses?

14 And then what followed?

15 Then what did Saul ask? And what did Jesus reply?

16 Then what encouraging communication did Jesus make to Saul?

17 But then Paul, would himself be persecuted—yet what consolatory assurance did Jesus give him?

18 For what purposes would Jesus send Paul to the Gentiles?

19 How does Paul describe his conduct on receiving this commission?

20 Where did Paul commence his Christian ministry? Then where did he pursue his labours? And what doctrine did he preach?

21 What, in relation to himself, was the consequence?

22 But so far, they had not succeeded—to what does Paul ascribe his preservation? And though his enemies were so enraged against him, with what did his uniform testimony agree?

23 And what was this testimony?

24 Festus, being a heathen, could not form a very correct judgment of Paul's allusions to the Jewish scriptures: but, probably vexed at so much being said about enlightening the Gentiles, he interrupted Paul—what ridiculous assertion did he make?

25 Paul replied to this ignorant insinuation, very courteously—how did he deny the charge?

26 To whom did Paul appeal for the correctness of what he had advanced? And what encouraged him to speak so freely before Agrippa?

27 What important question did Paul ask Agrippa? Probably, this question was asked, simply to give emphasis to the assertion with which it was immediately followed—of what did Paul express himself persuaded?

28 Agrippa's feelings were now deeply affected—and what did he honestly confess?

29 But, alas! it was *only almost!*—then what benevolent wish did Paul express?

30 The defence being ended, and the remarks of Paul being probably more personal than pleasant in a public assembly, what do we read of the principal persons present?

31 Conversing together in private, in what honourable testimony, concerning Paul, did they unite?

32 Then why was not Paul set at liberty?

CHAP. XXVII.

1 IT having been determined that the Apostle Paul should be sent to Rome, Luke and another friend voluntarily went with him

—to whose care were Paul and some other prisoners committed? Who was Julius?

2 In what ship did they sail? Or, of *Adramyttis*—where was Adramyttis? Ans. *In Mysia, not far from Pergamos.* By what coasts did they intend to sail? What was the name of the friend, who, with Luke, had determined to accompany Paul to Rome? What countryman was Aristarchus?

3 The day after they left Cesarea, where did they touch? Where was Sidon? At Sidon, how did the centurion conduct himself towards Paul?

4 Sailing from Sidon, what course did they pursue? But this was not the direct course—why then did they adopt it?

5 What sea did they sail over? That is, that part of the sea *directly opposite* Cilicia and Pamphylia—having passed those provinces, whither did they come? Find Myra, in the map.

6 At Myra, they changed their ship—why?

7 Leaving Myra, in this Alexandrian ship, at what rate did they sail? What proof is given, of this? What was the cause of their not *making more progress*? In what *direction did they sail*? Find, in *the map, the places* mentioned in *ie 7th verse.*

8 *Passing Salmone* with diffi- *y, to what place* did they come? Point out the Fair Havens. What city was near?

9 By adverse winds, much time had been lost, and sailing became dangerous—why? What was this fast? Ans. *The day of atonement, which was kept by the Jews on the tenth day of the seventh month, answering to about the 25th of our September—a season of the year very unfavourable to sailing, in the Mediterranean sea.*

10 Taking this circumstance into consideration, of what did Paul admonish the ship's company?

11 But whose judgment did the centurion receive, in preference to Paul's?

12 Nor need we wonder at this, considering their experience—but for what other reason did the centurion and the majority of the ship's company object to winter at the Fair Havens? What place did they hope to reach, at which to winter? Whereabouts was Phœnice?

13 And what encouraged them immediately to leave the Fair Havens?

14 But they were deceived—for what soon arose? Of what may this remind us? Ans. *Not to place implicit confidence in present fair appearances, in the concerns of life* generally; since we live in a *world* where we are subject to continual *changes*, and adverse circumstances.

15 As the ship could not bear up against this wind, what did they d

16 Near what island was the ship driven? Find it in the map.

17 How did they act, on being driven against Clauda?

18 What did they do, the next day?

19 The day after, even the passengers, including Paul's friends, were employed—in what?

20 What circumstances combined to destroy all hope of their being saved?

21 In this situation, and after they had long abstained from food, what did Paul say they *should* have done? And what should they *not* have done? What was the consequence of their slighting his advice?

22 It might seem ungenerous, in Paul, to reproach them in their distress; but he had an important end in view—to what did he exhort them? What did he assure them, by way of encouragement?

23 And as they had formerly slighted his advice, he proceeds to state his authority for this communication—who did he say had appeared to him, that night? In relation to God, what did Paul declare, of himself?

24 How desirable that *we* should be able to make a similar declaration!—what did the angel say to this eminent servant of God, respecting *himself*? And what, with *respect to those* who sailed with *him? What* an honour does this *reflect on the Apostle!*—with what parts of scripture is this circumstance in agreement? Ans. *With God's willingness to spare Sodom and Gomorrah for the sake of ten righteous persons; and with his blessing Lot for the sake of Abraham, Potiphar for the sake of Joseph, and Job's three friends for the sake of that righteous man.* Of what other, more wonderful circumstance is it calculated to remind us? Ans. *Of the salvation of a sinful world, for the sake of Jesus Christ.*

25 In consequence of what the angel had declared, how did Paul address the ship's company?

26 Still—what, of a disastrous nature, would certainly take place?

27 Whether they believed Paul, or not, we are not told: but the historian proceeds to describe the succeeding events of the voyage—where were they, on the fourteenth night after they had left the Fair Havens? Where was Adria? Ans. *This name was not, at that time, confined to what is now called the Adriatic sea; but was extended to all that part of the Mediterranean, which lay south of Italy.* Being driven about in Adria—at midnight, what did the sailors suppose?

28 And they sounded, to ascertain the depth of water—how deep did they find it? Having gone a little farther, they sounded again—what then did they find the depth to be? How much was a fathom? Ans. About five feet: the length

the right hand to the left, when both arms are stretched out.

29 Finding themselves in such shallow water, of what were they fearful? To prevent this, if possible—what did they do?

30 What did the sailors then endeavour to do? Under what pretence did they let down the boat?

31 Perceiving the design of the sailors, what did Paul immediately declare to the centurion and his men? What does this teach us? Ans. *This is another instance connected with Paul's being sent to Rome, in which there is a marked connexion between the means and the end; and affords a plain proof that God accomplishes his purposes by the use of means, and that human exertion is as necessary as the divine power.*

32 Believing what Paul assured them, what did the soldiers immediately do, in order to prevent the escape of the sailors?

33 While they were waiting for the day, what did Paul beseech them to do? How long did he remind them it was, since they had taken any regular meal?

34 And, that they might not refuse to eat, from a feeling of despair, of what encouraging fact did *Paul assure them?*

35 *Then he* partook of refreshment *himself*—previously doing *what?*

So an example this, for our imitation. What was the result of Paul's advice and encouragement?

37 How many persons were there in the ship?

38 Having refreshed themselves, what precautionary measure did they adopt?

39 In the morning, they discovered strange land—how is it described?

40 Into this creek, or bay, they endeavoured to sail—to accomplish this, what did they do?

41 On striking against a neck of land, washed on both sides by the sea, what was the consequence?

42 In these circumstances, though Paul had just interfered to save their lives, what barbarous advice did the soldiers give?

43 This is a plain proof that such measures were *allowed* by the Roman government: but the centurion would not consent—why not? Probably, he began to feel the influence of Paul's character—what directions did he give?

44 How did the rest escape? And thus the prediction of Paul was accomplished—for what was the result?

CHAP. XXVIII.

1 WHAT was the name of the island, to which Paul and the ship's company escaped? What is the present name of the island? Ans. Malta: it is now in possession of the English.

2 What are the inhabitants of Melita called? Why are they so described? Ans. *Not on account of any barbarity in their character; but as distinguished from the Greeks and Romans, who called all the world besides, barbarians.* What kindness did these people show to the shipwrecked mariners?

3 What assistance did Paul render? Having laid them on the fire, what took place?

4 When the inhabitants observed this, what did they conclude, respecting Paul? And what did they confidently expect would be the result?

5 Then, without having received any injury, what did Paul do?

6 Yet what did the people still seem to expect? But after a while, perceiving no injury, they changed their opinion of Paul—what now did they say? What may we learn from this part of the narrative? Ans. *The absurdity of deciding upon a person's character, by providential appearances.* Can you remember any instances of this folly, recorded in the scriptures?

7 What was the name of the chief of Melita? What honourable testimony does Luke bear, to the conduct of Publius?

8 So far, all the kind services, have been rendered by the inhabitants: but now an opportunity offers, of serving them—who is mentioned, as being greatly afflicted? On being informed of this, what did Paul do? And what was the result?

9 This circumstance being generally known, what did other diseased persons in the island do? And what was the consequence?

10 This interchange of kind services is very pleasing—what else are we told of the inhabitants, during the residence of Paul and his companions among them? And when the strangers left the island, how did the people further manifest their gratitude?

11 How long were they detained at Melita? Leaving the island, in what ship did they sail? How long had that ship been lying at Melita? What was the sign of the ship? What was the origin of that sign? Ans. *According to heathen fables, Castor and Pollux were secondary deities, and were supposed to be concerned in the protection of mariners: their images therefore were frequently placed either at the head or stern of a ship, and sometimes on both.*

12 Where did the ship's company first land, after leaving Melita? Where was Syracuse? Ans. *On the south-east coast of Sicily.* How long did they remain at Syracuse?

13 From Syracuse, whither did they sail? Where was Rhegium? Ans. *At the southern extremity of Italy.* The next day, they left Rhegium with a favourable wind—what wind? And to what place they come? Where was Pu

ANS. *On the western coast of Italy, south of Rome.*

14 There Paul and his friends found Christian brethren—what did these brethren desire? To which, the centurion courteously consented—then what course did they pursue?

15 The Christians in Rome, hearing of Paul's approach, kindly came out to meet him—how far did some of them come? And how far did others come? How distant were these places from Rome? ANS. *Appii Forum is said to have been about 50 miles, and the Three Taverns about 30 miles, south of Rome.* What effect had the arrival of these brethren, on the mind of Paul?

16 On their arrival at Rome, what distinction was made between Paul and the other prisoners?

17 After some time, what did Paul do, in relation to the Jews resident in Rome? On their meeting, he states the occasion of his appearing among them—what does he assure them, relative to his conduct and his imprisonment?

18 What does he state of the Roman magistrates, before whom he was examined?

19 And why did they not set *Paul at liberty*? Consequently, *what was he* compelled to do? Yet *what did he* assure the Jews he *had no intention* of doing?

20 *And* what does he state as *the reason* of his imprisonment? What did he mean by this? ANS. *That his imprisonment was a consequence of his hope in the Messiah; a hope common to the Jewish nation, only that they did not allow that Jesus was that Messiah.*

21 In reply, of what did these Jews assure Paul?

22 Still, they desired to be made acquainted with the Christian doctrine—why?

23 To this we are sure Paul most gladly consented; on an appointed day, they came to him—and concerning whom did he reason with them? Endeavouring to convince them that Jesus was the Messiah, to what authorities did he refer?

24 What was the result of this conference?

25 The latter of these afforded a melancholy proof of the truth of something said by one of the ancient prophets—by which? And by whom was Isaiah inspired?

26, 27 And what, being thus inspired, did Isaiah predict of the Jews?

28 And this prophecy being fulfilled in those who resisted Paul's testimony, what, in the 28th verse, did he solemnly assure them?

29 What was the consequence of this interview?

30 How long did Paul continue a prisoner in his house?

31 During this time, many resorted to Paul for instruction—in what did he instruct them?

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sonment was the means of
ding it—where does he inti-
this? ANS. *In his Epistle to*
hilippians, Chap. i. 12—14.
n did his imprisonment ter-
minate? ANS. *Historians inform us that he was set at liberty, between two and three years after his arrival at Rome.* Then, how did he employ himself? ANS. *It is generally supposed he visited Spain, and France, (then called Gaul) if not Great Britain. But he afterwards returned to Rome, and was beheaded by Nero.*

END OF PART FOURTH.

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